Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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Photo by Ronald Stroud

A Methodist family of Displaced Persons arrived in Boston on June 2nd on the General Muir on their way to a farm in Huntington, Indiana. Mr. and Mrs. Rudolfs Majorins and their two little girls, Birnta, one year old, and Dzintra, six years old, are shown above with E. A. Bawden, a representative of the Methodist Committee on Overseas Relief.

June 22, 1949

FROM COVER TO COVER

THE BIBLE IN THE EUROPEAN CRISIS, an address on June 8th at the United Bible Society meeting in Geneva, Switzerland, by Olivier Beguin, associate secretary of the organization. ..... Page 3

WHAT REVOLUTION MEANS TO THE CHINESE is discussed by Tracey Jones in a letter to the Board of Missions and Church Extension of The Methodist Church. ..... Page 4

WHY THE MINISTRY as a profession? asks John Satterfield, a layman of Baker Memorial Methodist Church, Concord, N. H., in a sermon delivered on Pension Fund Sunday, May 15th. ..... Page 5

CRITIQUE OF THE SWORD, an answer to Dr. Harris' article "The Righteous Sword" (See Z. H. May 18th) by the Rev. Frank W. Clelland, professor of New Testament at Gammon Theological Seminary, Atlanta, Georgia. ..... Page 9

CHRISTIAN YOUTH WORK IN FINLAND differs from the American way, says Erkki P. Penttinen, native of Finland, and currently a student at Boston University School of Theology. ..... Page 10

READERS WRITE

Dear To His Heart

I would like to write this brief word to you concerning my dear friend, Dr. E. Roy Myers.

I had the difficult task of speaking at the funeral services to a crowd which packed his great church. Bishop Wicke came by plane from Atlantic City for the services and a group of distinguished ministers assisted.

Roy always said that he never had a more wonderful time in his life than the years spent in New England. He loved the people of his churches, Worcester, Chelsea, Westfield, Wollaston and Brockton. And the fellowship with the ministers and with all the officials was an increasingly delightful memory to him. We talked about them a great deal during our many visits.

I thought the people of New England would like to know, if they do not already know, that New England scenery, ministers, people and churches were very deep in his heart.

Roy Myers was a brilliant preacher, a wise administrator, an ambitious student and a wonderful friend.

Bishop Hughes said to me in a conversation: "Roy is always fair, he never has anything unkind to say about anybody."

(Rev.) Edson R. Leach,
Newark, N.J.

Hearty Amen

I can not refrain from sending this hearty Amen to your supremely timely pronouncement in the issue of the Herald for June 8th, under caption of "A First For 1949."

Those of us who have been reading the Herald now, at least, the past forty some odd years, can not help rejoicing in the militant and uncompromising manner you are wearing the toga bequeathed to you, by a long line of illustrious champions of the Cause of Truth, and Righteousness, and that of those who so richly deserve such, who perhaps can not make themselves as articulate as they wish.

You are enrolled in an increasingly great army of those who are in perfect accord with your opinion, that the uncounted discriminatory practices, and segregative schemes foisted upon America's minority groups, and especially, the Negro, by both state and church, constitute the greatest force today, in giving the lie to our loud mouthings about the coming in of the kingdom of God, and the extension of a so-called democracy in the entire body-politic.

I am a product of the Methodist Episcopal Church, was received into, and sustained membership in two of its most powerful, and influential white conferences, the New England and the California. I hold two degrees from Boston University, earned by dent of the most exacting, and discriminating work, for which I shall always remain grateful, but when the time came for me to return to my conference for work, I simply could not find it in my heart to do so, when this great church that made me what I am, agreed to segregate its Negro membership in order to bring about a so-called unification of Methodism.

May God's richest blessings be yours as you continue to fight with Him, in a battle that can not come to naught.

(Rev.) A. L. Scott,
Nazarene Congregational Church,
Brooklyn, New York

Glasses Appreciated

Blessings on Zions Herald. Your appeal for glasses seems to have been read widely and taken very much to heart. I see in a pile here by my desk boxes which contain over 700 pairs of specs, and in the mail today, I had word of 900 pairs which will be coming along. Yesterday, I delivered nine parcels, and every pair is appreciated. D tors are already putting them where th will mean new vision, new opportunity, y new life.

However, dear friends, please remember sending things to your missionaries, that t boxes should be marked "For free distrib tion — no commercial use or value." So people have tried to protect their glasses placing high valuations on them, and t customs officials have put on their high sessments. I have had to refuse some bo simply because I cannot afford the duties. am spending far more than my salary duties even when the markings are as th should be.

Some of you have been wonderful to wr of sending glasses. I am trying to acknov edge letters, and packets as soon as th arrive, but here again our customs frien come into the picture. In packing and packing, somehow your addresses as well your names never reach me with the parce and I am asking our good friends at Zio Herald to thank all of you, and to tell y that we will do the best we can to get wo to you. If you do not hear from us, y will know the address was not on the parc

You have in some cases written asking there be other sorts of collections you mig make for us. I told one church that in a ne attempt to stem the tide of leprosy, we we spending a quarter a month per leper f necessary treatment — injections which st although they do no cure, the dread disea A collection of quarters would buy a ni bank draft.

I told another church that we were in t midst of a great literacy campaign. T fathers and mothers of thousands of childre never had a chance to go to school. A quart a month will take a man or woman and gi him or her in nine months time enou training so they can read.

I told still another church that we we fighting malaria; that I have trained past and teachers to give the medicines; that have almost miraculous results ofttimes. V charge the cost of the medicines to ma people, but find many more too poor to ev buy these. Fifty cents plus Christian con cration and care, will take out malaria a make a man or woman into a new creatu A collection of half dollars would be ve welcome.

No one regrets more than I, the difficult involved in sending some things to the fie Money comes easily, either through chur channels or as a draft or cashier's check.

Again our thanks. Through your gi your hands, hearts, and your minds ta root in India. Do not neglect to pray for Prayer has a way of making the impossi possible — of making a miracle of a ho less situation. God bless you.

(Rev.) Halsey E. Dewey
Pakaur, Bihar, Inc

The Bible In The European Crisis

OLIVIER BEGUIN

Everybody who has to speak about the European crisis tempted to center his vision on the actual clash between ast and West. These two words indeed seem to offer a ood key for the explanation of this complex of instability, f miseries, of revolts, which characterize the present Eu- opean crisis; they may explain many of the reasons Eu- opean people have for hope or for fear, for illusion or or despair, they open for us an easy way for the analysis f all kinds of social, economical, political, cultural prob- ems which are at stake today on the Continent.

But, in reality, this key does not open the door to the undamental problem, to the essential aspect of that crisis. t is too easy to speak of East and West as of evil and ood, (or good and evil!), to oppose them as white and lack. It is too easy and it is not a true picture; because t leaves the real problem untouched, it touches at the urface, at the appearance, not at the reality, the deep eality.

The real European crisis today is the problem of the lespiritualization of our civilization. Europe is getting more and more de-Christianized; the Church—the church- es — lose day after day in strength and authority; our ways of thinking, of acting, are less and less permeated by the Christian conception of life, by Christian faith. Twenty years ago, or more, it was a usual complaint that people remembered their Christianity on Sundays only. Today, the large majority forget it even on Sundays!

A few years ago two Catholic priests published a book called "France — A Mission Field." It was the outcome of an inquiry into the religious situation in that country and with great boldness the authors denounced the hypocrisy or blindness of those who like to speak of France as the eldest daughter of the Church and as the bastion of Christianity, when only two or three million people out of forty millions still show some permanent interest in the Church. A few weeks ago the results of a similar inquiry made in a popular quarter of Brussels were published and showed an identical situation: the Church is just a part of the social order of civilization, of the traditional framework of life, one aspect of the bourgeois life.

I have not so far seen or heard of such an inquiry being made among Protestants, but I doubt whether the result would be any better. The efforts which are spent everywhere in evangelism show how much this problem of the isolation of the Church has become acute.

This disaffection from the Church and from her teaching is the central question in the European crisis today, even if, because of her past history and power, the Church is still regarded with some reverence, even if she sometimes makes people feel uneasy because her message somehow faces men with a question and queries all human answers of destiny.

But on both sides of the iron curtain, belief in man's power, in man's wisdom, in man's goodwill and goodness, that humanistic belief and that human pride have taken the place of Christian faith and of the Christian conception of life. On both sides of the iron curtain, materialism is prevailing and the only difference is that in the East this materialistic way of living, this materialistic ideology, recognizes itself as such and tries to impose itself by force and power, whereas in the West, still tries to hide itself hypocritically behind a spiritual curtain. Communism, just as fascism was, is nothing else but the logical and logically totalitarian outcome of man's actual denial of God's kingship over us and over the world.

The problem, therefore, for the churches in Eastern Europe as well as for those in the West is to get out of their corner, out of the realm of the privacy and back into public life, back into the world. Official recognition by governmental authorities does not and can never mean a church is recognized by the people, that it has a real, a deep, a factual influence on public thinking. Official recognition may be helpful under certain circumstances, but it will never become the way by which churches will again lead people to Jesus Christ.

The only possible way will be a spiritual one. It is not through her strength or her organization, not through her wealth or her compliance with the state or an ideology that the Church will regain the favor of the masses — if I may use this very worldly expression — but only and simply by the authority of her message; because her Lord has spoken and acted with authority, her message will be endued with that authority too, if she remains faithful to her Lord and to His teaching.

And here actually comes the Bible. Here appears the importance of the Bible in the European crisis today. The new European theology (Brunner, Barth, Culmann, Visher, and others) has been called a biblical theology. I think that it has been the providence of God that such have been called up to bring us back to the Bible from religious and Christianized considerations, from moral teachings, from pious addresses, which could not prevent people from leaving the churches — and perhaps one-half rather helped them to get out of it; it is not a fortuitous move in the Church that we today assist all over Europe in a biblical renewal; it is, I think, the grace of God who gives us the weapon, the only weapon, which may allow the Church to resist and to stand up in the present crisis — a crisis, by the way, which will last some decades, at least, I am afraid.

In practically all churches Bible study, and especially since the Youth Conferences at Amsterdam, in 1939 and at Oslo after the war, have given such an emphasis to the study of the Scriptures, Bible study groups, Bible camps and retreats for youths have been organized and are seeing a growing attendance year after year, month after month.

In Czechoslovakia, for instance, the main emphasis in youth work in the Czech Brethren Church is laid on Bible study. Not long ago I met the leader of this youth work

(Continued on page 12)

What Revolution Means To The Chinese

TRACEY JONES

A few days ago, on my way to the Kulou Hospital, a five or six-year old girl, dressed in rags, ran up to me. She wanted money. I usually do not give to beggars, for the greater number are professional, but this little girl looked different. I glanced around for her mother or father whom I felt certain was somewhere near. Sure enough, up ahead was a young woman, perhaps thirty, sitting by the road. I noticed at once that there was something strange about her. She wasn't watching me, the child, or even the baby huddled inside her clothes. She just sat there staring at the ground. I walked towards her, the little girl pleading at my side. I stopped in front of her but her eyes did not turn. I gave the little girl some money and walked on. The mother never moved. The child started down the road again to look for more help.

I could not forget the look in that woman's eyes. The hopelessness, the weariness, the utter fatigue, her indifference to life, even to her own children. She had stood about all she could take — war, killing, moving, hunger, uncertainty, and no sign of it all stopping! When I started back towards my section of the city two hours later, they were gone. I have not seen them since.

You ask what is happening in China. All I can report is what I see in the lives of people. Who that destitute mother is, I do not know. She is just one of the thousands in this city in desperate need. But there are others I do know. Perhaps a word about them will give you a glimpse of what revolution means.

I met Mr. "A" three months ago on a plane flying from Hongkong to Shanghai. I had taken Martha and the two children there for refuge and I was on my way back north to Nanking. Mr. "A" was about my age, just over thirty, and spoke excellent English with a British accent. He had graduated from Yenching University, one of the best in China, and then had spent three years at Cambridge where he received his Ph.D. After leaving his wife and three children in Hongkong, he was on his way back to Shanghai where he held an important position in a government department. He differed from the destitute mother in Nanking only in the sense that he understood the forces that were keeping China in continual chaos. But the weight of the uncertainty, the fear of the present and future were as deep and painful.

Frankly his future is not too bright. He is just high enough in government work to be singled out for careful investigation by any new government, and low enough that he cannot leave the country. He is a product of the best of the west — brilliantly trained, thoroughly adjusted to western democratic ideas, the cream of the small technical experts in China, a Christian of man years. He realizes that he will find it very hard to ac just to this revolution with its many demands, yet h knows that he must try. But how? How can his thinl ing be fused with the totalitarian and materialistic mer tality of the revolution? Basically it is this problem th bothers him, for he does not want to give up that whic he has learned from the west.

Then there are the revolutionists! They are ever where. We have some in our Christian church. One c these is "B," son of one of the most devoted and courageous pastors in this part of China. This lad, a junior i college, like many college students wants revolution an now! He had his first contact with the Communists du ing the war against the Japanese, and he liked then He sees them as the only hope of China. The Kuomin tang (the Nationalists), he would say, no longer can lea the people. They died within lon ago, and it has taken all these recen years for their corrupt organization t collapse. He is struck by the contra of the simplicity of the Communi leaders in comparison with the Na tionalist leaders. He, a devoted Chri tian, is heartbroken that many of thes rich men and women, who desparat ly are trying to stop the revolutio are professed Christians. He canno understand why the United States ha tried to support such a crowd in pow er. He would not consider himself Communist. He is Christian. Bu his cry is — "Bring on the revolutior And Now!"

But the average Chinese is muc more like old Chiang Wen-teh. He is 77 years old, ha been with our Methodist High School for 52 years. H went through the Boxer Rebellion, the revolution of 191 the period of the war lords, the looting of Nanking i 1927, the rape of Nanking in 1937 by the Japanese, th victory of 1945, and now the present attack on Nankin in 1949. He has never left the city but takes each cor quest as it comes. His view of the present revolution i summarized in the words — "Let it come. We will ac just to it and it will adjust to us." He is "old China personified.

And what about ourselves? This is a hard questio to answer. As Americans we cannot escape the bitte feelings the Communists have towards what they conside an imperalistic and reactionary nation. We have no wa of knowing whether or not we will be allowed to cor tinue our work. There will probably be periods of ur certainty and tension, for their policies will probabl fluctuate. However, it is our hope to stay. The whol world "groaneth and travaileth" and to share in its re covery we may all have to share to some degree in its pair

* * * * *

"The Alcoholics Anonymous group feels that its chief power comes not only from the initial resolve to live free of the tyranny of alcohol. Such resolves alone have had too long a history in the life of most alcoholics and were made after every major drinking bout. The strength of this group comes rather from surrounding the person with a costly fellowship and promptly putting him to work to help others."

"Time to Spare," Douglas V. Steere, Harper and Brothers, New York City, Price: $2.00.

* * * * *

Why The Ministry?

JOHN SATTERFIELD

When I read the story of Paul, I see a picture of rvice and self-sacrifice to a God we love. I feel sure at if we were taken back to the time of Paul we would ar his teachings and follow the same Christ we know day. How many of us would be willing to follow in aul's shoes under the same conditions, is another question.

Today I am not too much concerned about the Christian goodness in your hearts. I have seen that goodness nd I know it is there; but I am concerned about the oodness of the future generation. How often have you eard someone say, "I don't go to church at all and I feel hat I'm better than so and so who goes to church on unday and you know what he is the rest of the week." robably a hundred and one similar phrases could be uoted. I can think of many I've used myself in an atempt to excuse my absence from church in order to get n a round of golf. Many of us, though we won't readily dmit it, have adopted the Ten Commandments and the olden Rule form of faith and are calling it Christianity. rue, it is a form thereof, but without the teachings of hrist it is not our way. For example, one of the Ten ommandments states that you shall not commit adultery, eriod. The teaching of Christ omits the period and alows forgiveness, as is exemplified in the story of the oman seized in adultery.

My concern is prompted by a thought of who is going o teach Christianity in the future. Will it be your son or laughter? We seek to train better and better doctors, awyers, and other professional men to whom we look for ervice. Since our worldly being is dependent upon their kill we want the best and we will spare no expense. As ve grow a little older we become concerned about our piritual being — we definitely must have a minister — won't someone look around and see if he can find a likely oung man?

In his last year at high school, your son comes to you nd says, "Dad, I would like to be a doctor." You swell with pride because you feel you can squeeze out the necessary money to see your son through, and you know that he is going into an honorable profession that holds promise of a brilliant future. You see his future and that of your grandchildren secure.

Suppose he said, "Dad, I want to be a minister." I hope I'm wrong, but this is my version of what the average father would say: "Why the ministry? It's noble, and all that, but goodness! there's no security. Why, you will be dependent on just what people want to give you, and you will need just as much college and graduate training, as if you went after a medical degree. So and so knows a minister in New Hampshire who retired after 40 years of service, and he only gets 14 dollars a week to keep him and his wife." You would speak to your wife later about it, and she would probably say, "He's young, and thinks he wants the ministry. He'll get over it."

Yes, why the ministry? Some 25 years ago next month, two boys of 12 and 14 years went home from Sunday school at a Methodist church in West Virginia. They donned new suits and were taken to a shallow spot in the West Fork of the Monongahela River where they were baptized by immersion by the Rev. Mr. Hively. These two boys had decided at least two years before that they were going to be ministers in The Methodist Church. On this day they were very happy, and the reason I know is because I was the lad of 12. The other was Argyle Knight who went on to college and theological school. The last contact I had with him was while he was in school, so I can't say whether or not he carried out his intentions. I know that I didn't. This is my first venture in back of the pulpit. Argyle and I lived in a coal mining region, and you can imagine what our gang at school thought of our church work. Argyle was thereafter known as "Sissy" Knight, and I was dubbed "The Deacon" (incidently I expect that after today I may hear that term again.) It was pretty tough to go to Bible class on Sunday afternoon when the gang was playing ball, but I stuck to it until I was almost sixteen when I finally said, "Why the ministry?" Before I gave up the idea of the ministry I was fortunate in meeting many active ministers and several retired ones; I cannot say that I was overwhelmed by their financial well-being. Even so, I believe that if I had had the proper encouragement and less ridicule I would have continued.

The Future Can Be Bright

After working on the budget for several years here at our church I can say that you are generous and certainly not like the tight-fisted congregation in a church out in the middle west where one Sunday morning the hat was passed and returned to the altar absolutely empty. The pastor cast his eyes heavenward and said reverently "I thank Thee, O Lord, that I got my hat back." I know there is Christian goodness in your hearts, and in our past associations I have learned that when you have realized what your obligations were, you have met them.

The picture for the future ministry can be a bright one. We know that, like Paul, our ministers serve without complaining, and we also know that no matter what their standing economically, all of us would hesitate to exchange places with them. We have rigid requirements which they must meet, and we are demanding in what each of us considers the minister's obligation towards us. He is our minister whether we pay ten cents or a thousand dollars a year toward his sustenance. Those I have known here in the New Hampshire Conference have been well trained men and worthy of more than we offer. We want them to stay with us and we want more promising young men to come into our conference.

There are three things that a church can do to improve the conference and better the lot of its ministers as

(Continued on page 12)

ZIONS HERALD

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Czechoslovakia Calling John Hus!

The Archbishop of the Roman Catholic Church in Prague presided at the ceremonies installing Communist Gottwald as President of Czechoslovakia. That happened a few months back and now we find the Archbishop of Prague in serious controversy with the Communist government. The chief items causing the growing holy war in Czechoslovakia seem to be these: (1) the organization of a "Catholic Action" group by a number of priests and laymen dedicated to bringing about better relations between the church and state; (2) the Communist government has appointed special political instructors to the Catholic seminaries to teach compulsory courses in "social progress;" (3) the Communist Catholics have issued publications without the archbishop's approval; (4) the Communists have taken over the direction of all elementary education.

Archbishop Beran has issued a number of circular letters to the Roman Catholics, which have defied the Communist government. He has denounced the "Catholic Action" party and threatened excommunication to any Catholic joining it; he has admonished his people that the Pope and the bishops are their lawful Church superiors, and that the Church in turn will do nothing which will infringe upon their oath to the state. In the meantime, Roman Catholic sources claim that more than 100 priests are already in jail.

There is little doubt about the outcome of the cu rent strife. So long as Czechoslovakia is under Co munist control, Roman Catholicism will be the lo as will all other religious groups. While the Arc bishop of Prague has said that the Church will n interfere with the oath to the state, it seems clear th the Communists believe that the Pope represents outside force of imperialism hostile to the state.

The Communists fear outside imperialism desp the fact that they have accepted the imperialism Moscow. Their desperate efforts to swing the pe dulum away from Roman Catholic politics ha thrown them right into the arms of the Kremlin. the Roman Catholic Church once controlled the d ings of the state, now the state seeks to control th Roman Catholic Church; hence we are witnessing see-saw kind of picture and must guard our jud ments carefully. Most assuredly we cannot condo the control of the church by the state, but neither ca we plunge ourselves into a holy war to return the co trol of the state to the Roman Catholic Church.

There is an encouraging history in Czechoslovak to be called to mind in viewing this situation: it the saga of the great reformer John Hus. After lon and loyal attempts to reconcile his beloved Roma Catholicism to the enlightened spirit of his Bohemia brethren, John Hus was finally excommunicated b the Pope in July of 1410. Hus began a movement Bohemia that is still alive and a potent force for th return of democracy in that land. The Hus mon ment at the very center of Prague still stands as defiant symbol to both the Roman Catholic bid fo power and to the Communist control. Hus, a devo disciple of Wyclif, led a crusade to end the corru tion that had grown out of church-state relations; h railed against the corrupt priesthood and the mi into which the church had been dragged. While h kept faithful to much of his Roman Catholic theo ogy, like Wyclif, he preached that the Bible was th supreme authority and that the Church must be sub ordinate to it. After the king had become afraid the power of the Pope and allowed Hus to be seize and burned at the stake in 1415, the Hussites of Bo hemia began a revolt that overthrew both the kin and the power of the Pope. It took nearly a hun dred years to unite the people, but the Hussite revo has never been forgotten. A modern John Hus wi arise somewhere in Bohemia and Czechoslovak again will be made free.

New York Fight On Released Time

A genuine "difference of opinion" concerning New ork's released time program for religious education ists between the Public Education Association and e Greater New York Co-ordinating Committee on eleased Time. The controversy centers on a survey released time in New York schools, made by Dr. an W. Dodson of New York University.

Dr. Dodson's survey reveals that the machinery for e operation of the released time program needs vast nprovement; that pressure groups in the communies are making it difficult for school authorities to ork out a successful program; that the high rate of uancy from religious classes by children dismissed or that purpose is a growing rate and needs careful e-appraisal; and finally, that the state Board of Educaon and the religious centers should make an "exhausve study to determine what difference released time nakes in children."

The New York Committee for Released Time beeves that the Dodson survey merely indicates certain inor problems that can be easily cared for; the Pubc Education Association believes that the Dodson reort indicates that the entire program should be bolished.

This whole matter of released time has been dissed before in these pages. We believe that there is ill much to be desired before released time can be nought of as being at all consistent with our Protesnt conviction concerning the separation of church nd state.

Protestants quite generally have gone along with e program because: (1) they wanted to keep up with e Roman Catholics in the matter; (2) they recogized their own failure to provide enough religious ducation in their own local church programs; (3) ere was a chance to provide a semi-formal setting or religious education under this program at a comaratively low cost on a co-operative Protestant budget.

Those of us who question the released time proedure are accused of not providing an alternative. his may be so, yet it seems clear that the responsiility of providing an alternative lies in an awakening f a sense of responsibility on the parts of both parents nd churches to vastly improve our local programs of eligious education on a non-state basis. We admit at many churches have failed utterly to provide adeuate programs of religious education — but those hurches have failed in other areas too. Are we to each the place where we will comfortably assume that where the church has failed, state agencies are to be required to fill in the blank spaces? There is only one alternative to the present system, and that is clearly an aroused conscience on the part of the church to assume its responsibility. Religious education is the task of the church and it must not lean on the framework of compulsory state education to accomplish its task.

The one proposal in the Dodson survey that is good, in our opinion, is the call for "exhaustive survey to determine what difference released time makes in children." If the New York children are playing hooky from their released time classes, there must be something wrong somewhere! An honest survey among parents and church school children would certainly reveal whether or not children attending these classes each week are really getting anything worth-while.

Before we find ourselves so involved in supporting released time religious education that we cannot escape from it, let us get the facts and be certain that we are doing a thing worthy of free churchmanship.

Too Big!

She lives next door. She is about half-past two. She is sweet and cuddly and an easy conversationalist — even when she doesn't know what words she needs to say what she has to say. Last week somebody told her that she was getting to be a big girl. "Oh my goodness yes," she replied, "I'm so big I can't even lift myself!"

She has discovered the first intimation of the proverbial fact that one cannot lift one's self by his own boot straps. People struggle with that proposition most of their lives — it is a hard lesson to learn. One young embryo-tree-climber known personally to this editor discovered recently that to get up high in a tree and be safe, you must have something substantial to stand on. He learned his lesson by attempting to stand on a dead branch.

Getting up in the world depends upon a successful relationship between the individual and the outside world. Businesses that attempt to live from their own capital can't lift themselves; people who try to live on the basis of their own spiritual reserves can't lift themselves; churches that by inbreeding have become smug little social organizations for mutual satisfaction can't lift themselves. We must have something to hang on to and something to stand on if we are to experience achievements.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson For July 3.

THE SONG OF THE HEBREWS. PSALMS 1 AND 67.

Hebrew Hymns

In the Psalms we find the religious poetry of the Hebrews. They were sung or chanted by the people in their worship and in their private devotions.

While the Psalms were Jewish in origin and use, they belong to the religious literature of every people. Christians use them for they express the deepest longing and feelings of the human heart. They are the response of the heart to God's revelation of himself in law and history and nature.

The basis of the Hebrew songs is man's relation to God. As always in religion human life came first. Men lived and out of their lives came their beliefs and theology. Experience came first in the Jewish religion as in all religions. In their contact with nature and other people the Jews came to have certain great beliefs and convictions. Their singers put these into songs and they came to be known as Psalms. They were sung in the worship services and repeated in private by the Jews.

The Psalms reveal the belief of the Jews in their God as the creator of the universe. In God's hands is the supreme power that rules the world of nature and of men. Into their sacred songs the Jews put this basic belief. It was a mighty faith and it was sung into the hearts of the people.

To the Psalmist the very heavens declared the glory of God and the mighty works of God in nature impressed writer and the worshipper alike.

The Jews added the great truth that only "he that hath clean hands and a pure heart" can come into the presence of God and "receive the blessing from the Lord."

The First Psalm

The opening song in "The Songbook of the Hebrews" set forth the important truth that in spite of all appearances to the contrary the only sure and lasting peace and happiness for man is to be found in fellowship with God.

It is very significant that the very first Psalm begins with actual life and a sound observation upon the good life: "Blessed is the man who walketh not in the counsel of the ungodly." It is walking the good way of life that brings man lasting peace and the rewards of righteousness. One of the marks of godliness is that of meditating upon God's law day and night. It is in his mind at all times. Upon such a man God bestows his richest blessing.

The Psalms came out of the life of a rural people who lived close to forest and field. The desert and the life-giving waters of the sea and lake also found a place in the Hebrew songs. They were people of the fields and flocks and naturally we expect to find in their songs much about shepherds and vineyard-keepers and mountains. The figures the Psalmist used reek with the smell of earth and sky and still waters.

"And he shall be like a tree planted by the rivers water," carries with it a revelation of the nature of good man which cannot be improved upon in any la guage. The godly man is a dried and withered tr without the life-giving water of faith and communi with God. Only a man who lived close to nature a God could write or live such a faith.

The chaff driven by the wind as the wheat is wi nowed or thrown into the air aptly describes the wick man of all times. In the scale of values the ungodly li rates as worthless chaff. There is no substance in su a life and any observer of modern life must admit th much of life is like chaff blown by the wind. It is n only bad but utterly worthless either to God or men.

What a true comment upon much of the life of o day is this observation made by a poet long ago. "T way of the ungodly shall perish."

Psalm Sixty-Seven

From the first to the sixty-seventh Psalm there a many great utterances worthy of our note and study. T lesson which dips only twice into the song book of t Hebrews does well to come up with such priceless gen as the two Psalms chosen.

The first Psalm deals with the righteous and the u godly person. The sixty-seventh Psalm takes hold of n tional life and points out that the laws that govern i dividuals and nations are one and the same. "Thy sa ing health among all nations" is what the Psalmist praye for and set forth as an objective of religious living. "Go be merciful to us" is the prayer we need to pray. W have sinned as a nation and we are all involved in t results of national sinning. We cannot escape the wrat of God as individuals who have been detached from n tional life.

We do not hold that our nation has been chosen by Go to act as a Messiah. In our wildest Fourth of July cel brations which fall far short of real patriotism, we nev got that far out on a limb. We lack something of the n tional fervor of the ancient Hebrews and it is well th we do. No nation has even proven its claim as God national Messiah.

The modern man looks toward a godly world. N tions may be a part of this over-all pattern of Godline which the Psalmist saw when he said, "Thou shall go ern the nations upon earth." It is still an open questio whether or not God can govern nations. He may hav to get them closer together into some world organizatio before even He can do much with nations on a worl scale. As things go now nations are too likely to g hold of some weapon or natural resource and mistak it for godliness. Until nations grow up into some kin of spiritual maturity they cannot be allowed to flirt wit the idea of world domination or salvation by force military or economic might. The Hebrews learned th the hard way when they might have gotten it from the song writers.

Critique Of The Sword

FRANK W. CLELLAND

"The Righteous Sword" by Dr. Frederick Harris in ons Herald for May 18th presents the traditional re-gious argument for military preparedness. Frankly, I nd myself disagreeing sharply with its basic logic — but en more with its scriptural exegesis by which the writer eks to validate both his premises and his conclusions. thers, no doubt, will attack his main thesis but I wish challenge the accuracy and honesty of his use of the ible and especially of the words and deeds of Jesus.

From the Old Testament one can easily summon a ost of illustrations and proof-texts with which to sanc-fy nationalism and war, but Dr. Harris uses only one, e prophet's dream of peace (Isa. 11:6-9) in which occurs e poetic symbolism of the lion (?) and the lamb lying own together. It matters little, perhaps, but the prophet appens to pair together the wolf and the lamb, the leop-rd and the kid, the young lion and the calf, the old lion nd the ox, the bear and the cow and the viper and the afant. All such natural enemies shall become friendly nd intimate when the original nature of the former shall ave been transformed into likeness with the latter — for xample, "the lion shall eat straw like any ox." This is he key to the prophet's symbolism. Old Leo will get a ew set of teeth and a new double stomach, thus con-erting him from a carnivorous into an herbivorous ani-nal which never again will crave or enjoy the flesh and lood of another animal. I suppose this might be called he prophet's doctrine of the "new birth!" But Dr. Harris would have us believe that the only way for "the lamb to ie down with the lion" (on the outside) is for the lamb o wield a "righteous sword" in old Leo's face, prod him in the ribs with it and lay it under his pillow as they to-gether play "shut-eye." Threat of force or extermination seems the only way to peace and safety. No, the prophet sees a miracle of the "new birth," a change in nature not wrought by any sword, good or bad.

Now let us examine the words and acts of Jesus quoted in support of the "righteous sword."

> "Earth's greatest Teacher admonished, 'Put up your sword; for he that takes it shall perish by it.' That sword was drawn in anger and vengeance. It was a bad sword."

In this the author offers a perfectly gratuitous explana-tion as to why Jesus designated Peter's sword as suicidal, a bad sword. According to our best commentators, his interpretation is basically wrong; Jesus is credited with an aphoristic statement which expresses a universally valid principle or dogma. On what grounds can one claim that a sword, drawn in defense of the greatest life ever lived, was "a sword drawn in anger and vengeance" and there-fore "a bad sword," when a sword drawn against a Hit-ler or a Stalin in defense of our homes, our nation, our democracy is "a righteous sword," "a sword bathed in heaven?" Was not Peter's sword "unsheathed against evil" and therefore "a good sword?"

A closer examination of the four gospel accounts of this incident shows that, if there is justification for lifting this aphorism into a position of divine authority for the conduct of personal, national and international affairs, there is not the slightest reason for giving it Dr. Harris' interpretation. Mark, the earliest of the four gospels, does not contain the aphorism (14:47); Luke (22:51) simply adds the detail of Jesus healing the severed ear with the comment, "no more of this" (RSV), "Let me do this much" (Goodspeed), or "Let me do this at least" (Mof-fatt). Matthew, alone of the synoptists, gives the aphor-ism, "Put your sword back into its place; for all who take the sword will perish by the sword" (26:52). John, who habitually adapts and rearranges historical incidents in the life of Jesus to fit into his own theological views, says: "Jesus said to Peter, 'Put your sword into its sheath; shall I not drink the cup which the Father has given me?' (18:11)."

Since our gospels give us no unanimous or unequivocal answer to our question as to either the authenticity or the truth of this saying, it becomes necessary, assuming it to be authentic, to test its truth by a comparative or syn-optic study of other sayings and acts of Jesus. Perhaps Luke (22:35-38) gives us the correct clue to the original incident and its meaning so differently reported or under-stood by each evangelist.

Following the Last Supper, as they were secretly leav-ing the upper room for the secluded safety of a friend's garden, Jesus, knowing as the eleven did not the reasons for Judas' absence, warned them that they would soon be no longer among friends and that he himself would be "rated an outlaw" (Goodspeed). Formerly, he had sent them out on a preaching mission without purse or bag or sandals, "but now, let him who has a purse take it, and likewise a bag. And let him who has no sword sell his mantle and buy one." Taking Jesus literally, as he had not intended, they shout exictedly, "Lord, Lord, here are two swords." Jesus subdued them with "It is enough," or, with Goodspeed, "Enough of this!" In such a mood, they apparently went to the Garden of Gethsemane to "watch" with Jesus, intent on defending him with "the righteous sword." But in Peter's — and Dr. Harris' — hands it proves to be "a bad sword" only because it "was drawn in anger and vengeance."

Now, for the "sword bathed in Heaven," the good sword "unsheathed against evil." According to Matthew (10:34) Jesus said,"Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword." According to Luke in the parallel pas-sage (12:51), he said, "Do you think I have come to give peace on earth? No, I tell you, but rather division." But both evangelists limit the scope of Jesus' reference to the family, an area in which Jesus himself had realized the very division and alienation of which he spoke. Draw-ing from a common source, Matthew either changed Luke's literal term, division, into the figurative expres-

sion, 'a sword' or *vice versa*. Surely no one free from traditionalism, biblical and military, could possibly mistake the clear meaning in this simple and obvious, though utterly tragic, observation on human experience where religious loyalties are involved.

Again, the writer refers to "the Christ whose hand held the lash," an incident often quoted in the speeches of militarists and advocates of military preparedness. The Synoptic Gospels, which place the Cleansing of the Temple during the final week of Jesus' life, do not mention either the cattle and sheep or "the whip of cords;" while John who moves the Cleansing forward to the beginning of Jesus' ministry mentions both details. And the whip is used to drive out the animals! So both Moffatt and Goodspeed translate and most modern commentators interpret. Since John transfers the event to the beginning and transforms it into a Messianic act, he may have added the detail of the whip or lash as a traditional sign of Messianic authority. In either case, there is not the slightest justification for using this incident, given only by the highly symbolical John, as evidence of Jesus' belief in and use of "the righteous sword" either by individuals or by nations.

As a Bible teacher I am primarily concerned with the use this well-known pulpiteer makes of scripture and especially of the words and deeds of Jesus. If this is the kind of scriptural exegesis and homiletics based thereon coming from our chief pulpits, what can a mere the logical professor hope to accomplish with his embryon preachers? If preachers must continue in the old famili proof-texting tradition in order to convince their heare of the truth of their message, then elemental hones should compel them to employ every help available ascertain the exact original meaning of a saying or incident so used. But in the article under examinatic we find more eisegesis than exegesis for the writer rea into the words of Jesus meanings and intentions not c iginally there. Furthermore, the proof-texting is typic of much popular preaching in that the words and acts Jesus are used, to validate and sanctify ideas and sen ments derived from other sources. Thus, by yielding the predominant contemporary, he follows in both r spects a traditional pattern of Christian apologetes wh in every age, either have selected scripture to support the opinions or have adapted the original meaning of a te to justify their conclusions previously deduced indepen ently of scripture. We, like the soldiers in Matthew story of the mocking of Jesus, often strip from Jesus h own garments in order to clothe him with our own - our social, economic, military, ethical and even religiou habiliments. This tendency is perhaps natural but it mu be avoided even at great cost if we are to avoid anothe debacle like the scriptural defense of slavery a centur ago or, during World War I, "Preachers Present Arms.

Christian Youth Work In Finland

ERKKI P. PENTTINEN

In this presentation I shall lead you in spirit to a foreign country. It is the land of bright summer nights, the land in the northern part of which the sun does not set at all around Midsummer Day. In many past years this country has been known in the world as a land that pays its debts. Many American newspapers called the attention of their readers to Finland in 1939-1940, in which years there was a war between it and its eastern neighbor, Russia. This war was not the first one between this midget and giant, and after it there was a war again, which we hope was the final one. But in this presentation I do not intend to deal with the history of Finland or to give a description of its nature. Instead I want to call your attention to Christian youth work.

In order to understand it better, a brief presentation of Finland's church conditions is needed. A great characteristic of them is that about 96 per cent of its population belongs to the same church. It is the Evangelical Lutheran State Church. Besides it, there are several small church bodies, as the Roman Catholic, the Greek Orthodox, the Methodist, the Baptist, the Adventist and two Free Evangelical Lutheran churches. The number of churchless people in Finland is very small.

According to the nature of the state church system, the congregations of the Finnish State Church are very large. For instance, in my parish there were 7000 members, and I know a congregation, the membership of which consists of 70,000 souls. This congregation has several large church buildings and special work centers and it ha eight to ten pastors.

How is Christian youth work organized in Finland Since almost all people of the country belong to the sam church, almost all Christian work is done also withi the church. It may be divided into two classification On the one hand, there are different associations, whic include Christian youth work in their programs. A such we can mention the following: the Y.M.C.A., th Y.W.C.A., two Christian Student Associations, the Bo Scout and the Girl Scout movements, and the youth wor of such associations which derive their origins from som of the old Finnish revival movements. All these associa tions are working as completely independent, but at th same time for the benefit of the church at large. On th other hand, Christian youth work is done by the loca congregations. Many of them have engaged for thi work a young pastor who directs the work.

As in America, likewise in Finland attention in Chris tian youth work is paid to the instincts, interests and need of youth. For instance, it has been understood that youn people like activity in work and in recreation, and tha they need spiritual care. The religious part dominate especially those youth groups which are based upon th old revival movements. For this purpose innumerabl religious festivals are arranged annually. Some of them are nation-wide and they last for two or three days.

A very important part of the religious program are the

-called Bible days which are held in different parts of e country. I wonder if American young people would ke them? Let us look at an example of a day's pro-am. It starts with morning devotions at 8:00 a.m. After two Bible lectures are held, and Bible study continues ntil supper time. After the supper the evening pro-am starts. It includes two or three speeches, testimonies young Christians and perhaps some other program. Why are these days so filled? One reason is that many of ie attendants may come from such communities in which iey have no opportunity to receive Bible instruction. This usual especially in farm countries. Since the congrega-ons are very large and their members often live in a ery large area, there should be many work centers, in which youth work could be done. But the lack of leaders ften makes this impossible. Thus many outlying sections f the congregation (a congregation in the state church is listinguished also geographically) suffer from the want f care. Therefore, it is natural that when those young eople gather together to study the Bible, they want to oncentrate their whole time on it.

In Christian youth work in Finland group work also s emphasized. Especially in larger cities it is very well rganized. There are separate groups for young men and or young women. The program of these groups con-sists of various activities, the character of which is deter-mined by physical, mental and religious points of view. At the present time group work suffers from a shortage of suitable accomodations. For instance, in Helsinki, the capital city, some groups have been forced to gather in business offices. Work is continually growing, but many post-war restrictions have made it very difficult to erect new work centers.

To mention one particular characteristic of Christian youth work in Finland, I must tell something about a type of Christian institution. It is called the "People's High School." Such an institution is supported partly by the association that also owns it and partly by the state. It has been founded for the education of such young people who after the primary school have no opportunity for advanced studies. The length of its course is six months. Most of its pupils come from the country, and the minimum age for the boys is 17 and that for the girls is 16.

The program of these schools is many-sided. In the first place, they offer to their pupils training in secular subjects, such as history, mathematics, literature, Finnish language, sociology, geography, hygiene, music, craft work, etc. This secular education is the reason why the state supports the work of these institutions, but also religious education is offered. Several sessions a week are reserved for this purpose. In addition morning and evening devotions are regularly held, and with every meal a very brief worship is also conducted. It may be said that the whole work of these institutions is underlined by a religious spirit.

Often great revivals take place in these schools. I personally remember a wonderful winter in the school of which I was the director at that time. One night the pupils and teachers had gathered for a weekly discussion. After the discussion it was decided that the topic of the next discussion would be: "How I came into faith." One of the girls was elected to introduce the discussion. When she studied the topic, she noticed that she was not able to say anything about it. A great fear filled her heart. It was the fear caused by the fact that she was not a believer. She did not sleep for many nights. But then she received peace by faith in Jesus Christ through the Gospel, which proclaimed to her that her sins were also forgiven in the blood of Jesus Christ, her Savior. She became a new creature, now she began to testify for her Savior. From that the spirit of revival began to spread through the whole school. Then came the night when we had to discuss the topic: "How I came into faith." It was a blessed evening. Its influence upon many attendants was great. Afterward there were many other evenings like it. There are very many young people in Finland to whom the period they have spent in the People's High School has been decisive in spiritual respects. So far as I understand, the value of the work of these institutions is to be highly estimated in Christian youth work. From these institutions Christian youth movements have received fervent members and workers.

In Christian youth work the training of volunteer leaders is of vital importance. The pastors who in the first place must be in charge of the work need assistance. Their time is limited because of their many other duties. But how to find those who are willing and able to work? "The harvest truly is plenteous, but the laborers are few."

In America many Christian youth movements are interdenominational. Different religious aspects are represented in them. From this it follows that their confessions are as broad as possible. In Finland where one denomination is almost 100 per cent dominating, the work is done on a more confessional line. But in spite of this also there are differences between youth movements as in the Church of Finland in general.

Youth work in America has to deal a lot with many such people who have not had any religious education. It is otherwise in Finland where religious education is given in the schools and where almost all are instructed in the confirmation schools. This is a great advantage, but it does not mean that all those who have received religious education would be Christians in the right sense of the word. For a great part of the work must be a mission work.

In America a great part of the program of youth work consists of recreational activities. Also in Finland such as camping, sports and other games are used as means of the work, but not to such an extent as in America. In addition such activities which are characteristic of the children of the world are avoided. For instance, I have never heard that there would have been dancing in any Christian circles. I do not know if I am wrong, but it seems to me that Christian youth work in Finland is more purely religious than the work of many Christian youth movements in America. The chief purpose of it is to lead young people into living and personal faith and to preserve them in it. God alone knows the results of this work.

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UNION THEOLOGICAL SEMINARY
New York

Ask Protestant Catholic Conference

MADISON, N.J. (RNS) — Some 700 delegates to the 92nd annual meeting of the Newark Methodist Conference here endorsed a proposal that a committee of top level Protestants and Roman Catholics meet together in an attempt to seek a better understanding.

The conference's action followed an address by Bishop G. Bromley Oxnam of New York, presiding officer, who told the delegates that the "real threat to Christianity does not come from any church, it lies in those dynamic totalitarianisms of Fascism on the right and Communism on the left — both of which are basically materialistic."

Bishop Oxnam stressed that "Methodists are opposed to any anti-Catholic movement or anti-Catholic spirit. We would live together as Christians and Americans.

"To state our views frankly and in a friendly spirit is not to be intolerant — it is simply to hold our faith with the same consistency that the Roman Catholic holds his."

The bishop made the latter statement after analyzing the relation between Communism, Catholicism and Protestantism.

"Contrary to the much heard statement that the Roman Catholic Church offers the only successful opposition to Communism, while the Protestant churches do nothing, it is Protestantism that is the real bulwark against Communism," he said.

Catholic countries in Europe, Bishop Oxnam claimed, were "danger spots" for Communism, while Protestant countries remained "dynamic, democratic, and free."

He cited Poland, southern European countries lying westward, including southern Germany, and Spain as predominantly Roman Catholic countries in which "Communist infiltration has taken place."

Protestant Sweden, Norway, Denmark, Holland and Great Britain, he said, are, in contrast, countries "that have not been infiltrated by Communists."

"The Protestant countries have stood almost impregnable," he contended.

"Protestant churches," he continued, "are democratically controlled and regardless of whether they have the episcopal, presbyterian or congregational form of government, decisions are made by the people themselves."

Why The Ministry?

(Continued from page 5)

well as to make it more attractive to those who would follow the ministry as a profession.

First, we can adequately compensate the minister while he is active. I feel that we are making progress on this step. Your response to this year's budget was inspiring.

Second, we must realize an obligation to service. Physically, I certainly am not happy in being where I am now — in this pulpit. I am here because it is a duty to be performed. Last Wednesday I called our pastor and asked him not to publicize my name in connection with these services today. I was afraid that I would have to put up with a lot of kidding because I have already been ribbed about my church activities. Our pastor said he would heed my request, but he wished that more of us woul come out and declare ourselves as working in the in terest of Christ. I called him back immediately and tol him to do anything he wished because I certainly wa not ashamed of my work in the church and was willin to let it be known where I stood. Your money can ope ate this building, but it is not a Christian church unt your Christian hearts are working side by side in the in terest of Christian witness and service.

Third, heed this call today. Give due consideratio to the minister who has so faithfully served you. An life of service towards mankind's betterment is worth of decent retirement. It is not enough for us to say tha we owe our ministers that retirement. By our giving le us insure that they get it.

Many of you know that I was born and raised in th coal mining regions of West Virginia. During the day when our papers were filled with stories of the strik and wickedness of the coal operators, many of you aske me about the situation. Today, while we are talkin about retirement and service, I would like to tell yo about one of those operators. First, I would like to sa that last year my father retired from the mines after 5 years of service. He had started in them at 13 and dur ing those years he had raised a family of 6 boys and girl. His only hope of retirement during all those year was to rely on the generosity of his children. Later nea the end of his service, social security came into being and he and my mother were guaranteed something lik $67 per month. The company for which he worked wa in no way bound to give him retirement pay since h was not a member of a union. The owner came fron his office in Greensburg, Pennsylvania one day to m father's home. He told him that in token of his faith ful service he had set up a fund whereby my father an mother would be taken care of the remainder of thei days. We boys could have taken care of my father, bu to him that would have been charity. He is utterly happ now because his own faithful service is bearing fruit.

Some day, perhaps, we can meet a young lad, and asl him what profession he would like to take up where h could serve his fellowmen, teach the good things of life and in turn enjoy a full and fruitful life, and have hin say, "Why, the ministry!"

The Bible In The European Crisis

(Continued from page 3)

and he said to me: "Our first duty, our primary task an responsibility is to bring the young people back to th centre of any Christian life and thinking.

But not the youth work of the Church only is centere on Bible study; the latest evangelistic efforts organize in Europe in order to give a new strength to the congrega tion and to bring back to church people who stand i what is sometimes called the outer circle, these efforts to give a central place to the study of the Bible. In Hungary for instance, in all congregations of the Reformed Churc systematic evangelistic weeks are organized in which th Bible has the first place. Various methods are used, bu

ll have this in common that, for a week at least, people ve gathered together every day for Bible study in small roups and are trained in Bible reading and study and ught how to listen to the Word, how to turn it into vers of life for themselves and for their neighbors.

Indeed some of the churches behind the iron curtain ive the impression of being far ahead of our western nurches where Bible study is concerned; they know that ne only possible future for the Church to exercise her nission is for her to be founded on the word of God. They know that the congregations will be able to stand nd to hear testimony only if they are rooted in the word f God, only if their members are well trained in Bible eading and study. Who knows whether the churches vill be able to continue with their pastors and for how ong, and whether, if only from the financial point of iew when the whole of the middle classes have disapeared, the Church will be able to keep on a centralized rganization? And what is the use of having a well organized church if it is an empty bottle?

Even in the Roman Catholic Church strong tendencies owards a rediscovery of the Bible are to be seen. Last ear a new Catholic translation in modern French was ublished in Belgium and distributed at popular prices; few weeks ago in France a Catholic magazine published he Gospel according to Luke in a special issue, illustrated vith many excellent photographs of Palestine and life in hat land; just recently, again in France, an official loan of 0 million French francs has been secured in one of the northern dioceses for the publication of 100,000 French Bibles in a new translation for missionary distribution.

Indeed, it becomes more and more largely understood n the churches that only a coming back to the word of God may secure a real victory over ideologies and bring o men the comfort, the security and the hope they all need and want. Only from the Bible and not from Christian ideals — Christianized ideals — is it possible also o help men in their professional activities; to help them o give to their faith its place in week days too and not only on Sundays, to be witness in their work, and through heir work. It is one of the most promising facts in the ife of the European churches today that lay people of all kinds of professions come together and in the light of the Bible, of the word of God study together what this word of God means for their own professional activity, what t means in terms of economics, or medicine, or business, or art. The whole Christian work among students, the whole study activity of the World Council of Churches, all the activity of these evangelical academies which are springing up and multiplying in all countries, that whole effort of rethinking the professional life in Christian terms s primarily based on the study of the Bible.

No wonder then, that in every European country, Bibles are more wanted than ever, not only churchgoers want o have the Bible — and so many have lost them during he war or have not been able to buy any for years — but thousands of people staying outside of the church want to see for themselves too what the Bible has to say about the world, about humanity and about man's destiny. Not so much what the churches have to say but the Bible; what the Bible says about God's design in world history.

At a time when all the old social, economic, and political structure of life is being questioned and when a new system, more radical, more inhuman in its logic and its rationality, but a system which in its essence is not different, is trying to take the place of the old, at a time when the failure of idealistic humanism becomes evident, when all men feel the ground giving way under their feet, the only answer which can be given to them is the message of the Bible.

Their Only Answer

Men have no more confidence in the churches, in the denominations, but they are ready to listen to the word of God, they will listen if the word of God is brought to them. Go to the masses with the Good News, with the Bible in hands. That is the only way I can see for the churches to get out of their corner, to re-enter into the world. Without a complete return to the full Gospel, without the effort and the will to disentangle and distinguish the Christian message from mere Christianized thinking, there is, I fear, very little hope of the Church answering the question which is being put to her by the world of today, there is very little hope of the Church not being tarnished by the world and by the political, economic and social tensions and struggles which are tearing a de-Christianized Europe in pieces. For not tradition, not revolution, not human hopes will have the last word, but the Gospel. If the Church is faithful and listens in obedience to the word, if she really places the Gospel in her center, then, and then only can she hope to be again what she ought to be, namely, the salt of the earth.

This is urgent matter. I am afraid too many of us in Europe, too many so-called Christians are keeping their Bibles closed and have not realized how much is at stake and what is the real and deep meaning of the European crisis, indeed — too often we ourselves are so much unconscious, so much de-Christianized that we do not realize, we do not believe, we do not convincingly proclaim that in the Bible alone through the word of God only shall we be able to find the strength to go out against the bloods, and to avoid the slavery into which we are precipitating ourselves.

Concentration camps are reopening in the East; D.P. camps will not close in the West. On one side people are considered unfit politically, on the other, unfit economically; on both sides men are sacrificed to technics, methods, nationalization, ideologies, wealth and money. That is the crude symbol and image of the European open crisis.

In that situation, the only voice which may still be heard and may still calm the tempest is the voice of our Lord Jesus Christ. And His voice, His words, that is the Bible. As a leader of the Hungarian Reformed Church mentioned it to me a few days before I left Europe, when he was telling me what a revelation the first Epistle of Peter had been to him as he was re-reading it in his meditations for Good Friday and Easter: "It was not only *as if* this letter was addressed to us, it really is to us that it is addressed, all it contains answers our problems of today."

Books Reviewed

Toward A Reborn Church

By Walter Marshall Horton.

Harper and Brothers, New York.

Price: $1.50.

Reviewed by Barbara Winne.

With the formal inauguration of the World Council of Churches at Amsterdam in 1948, the Ecumenical Movement came to a decisive moment in its history. From this vantage point, a long-time participant in the movement looks backward, then forward.

Dr. Horton, Professor of Systematic Theology at Oberlin, could hardly have undertaken a more worth-while study. For the Ecumenical Movement, familiar though it is to church leaders, is in great need of interpretation to the general membership of our churches.

Reviewing the development of the movement, Dr. Horton describes the three methods of approach which led to the formation of the World Council: co-operation in evangelism and missions, federation for Christian service and social action, and the rethinking of diverse church traditions with a view to organic union.

Yet the most promising approach to the future, he finds, is a new emphasis which was evident at Amsterdam: emphasis on the need for a rebirth or renewal of the church. From now on, he says, the Ecumenical Movement must be defined not only as a movement toward a united church but toward a reborn church.

To have gathered up the Ecumenical Movement so compactly, readably, and far-sightedly is to have made a genuine contribution to it.

"Lonely Passage"

By Loula G. Erdman.

Dodd, Mead and Co., New York.

Price: $2.75.

Reviewed by Dorothy C. Wilson.

This is the quiet but intensely human story of Thurley Renfro, who, though belonging to the dominating and self-sufficient family of Pembertons, moved in a strange loneliness from childhood into adolescence and on into maturity, until she discovered that this very feeling of remoteness was a bond of fellowship. For "all our life is a seeking, a great quest, for something we will never know — release from loneliness. And that is as it should be, for loneliness is a hunger of the spirit. It is our badge of immortality."

While not a profound book and occasionally a bit too colloquial in style, it is delightfully human and sufficiently mature to satisfy even a discriminating reader. Its characters are as clear-cut as pen and ink sketches and its simple sequences as rich in detail as candid camera shots. In its pages we find realism at its best, dealing constructively with life situations common to our own experience, salting them with a delightful humor, not attempting to solve human problems but illuminating them with a canny and honest understanding. Its love story is mature and convincing—a book which should make satisfying reading for both adolescents and adults.

"Thoughts Of God For Boys And Girls"

Edited by Edith F. Welker and Aimee A. Barber.

Harper and Brothers, New York.

Price: $2.00.

Reviewed by C. M. Cook.

Into this volume is poured the distilled essence of modern religious education for junior age children. In story, poem, litany, song, and picture the best of Christian faith for living is presented at the child's level in readable and uniformly fascinating manner. It is never didactic; it is never dull; and it packs a tremendous amount of Christian content and idealism, from biblical history to modern social action, into a form in which the child can not help but assimilate it into spiritual growth as naturally as he assimilates his daily food.

Those who have used the unique quarterly of the same name published by the Committee on Religious Education of Children of the Connecticut Council of Churches will need no introduction or recommendation for this volume — the carefully selected best of ten years of publication. The compilation is arranged by months for daily use, but the selections flow along without individual dates, and are so arranged that the logical groupings by emphases may be used without reference to time. Best of all, it is arranged not firstly for teachers but for children themselves.

The titles of such groupings as "Spring Out-of-Door Experiences," "The Life of Jesus," "The Growth of the Early Church," "Making Life Happier" — these are commonplace; they do not convey the exciting quality of the presentation. For the stories, with live conversation among children, parents, and teachers, are full of living vitality. Superbly skillful is the delicate handling of such baffling problems for the child as death, so that the result is a *feeling* of vibrant faith in God's goodness even here. In one story, grandmother, who knows where the hepatica grow, now weak and frail, is in the background. The children bring her the out-of-door treasures she loves.

"After grandmother was gone, it cam spring again. Susan and Charles started u the brook after hepaticas. 'We know wher to go, don't we?' said Susan. 'Grandmothe told us.'

"When the children brought in the flowers Mother said, 'It's just as though grandmothe herself were with us; she was always shar ing with us the beautiful and wonderfu things from outdoors.'" And at the end o the story: "Life goes on and on. And s does love, like the love of Jesus."

It is this quality of indirection which ofte carries the meaning with a quiet impact. I other stories, the rich drama of the bible, o Jesus' life, of Christian history — such as th story, "Better Than a Crusade" — is welde to simplicity with irresistible appeal. Rich ard, eight hundred years ago in France, questions his mother about the gold cross she embroidering on the sleeve of an older broth er who is joining the Crusaders — so ofte glorified. But she knows the deeper mean ing of his going. "My son, Jesus didn't wan us to fight. He didn't want us to worr about his birthplace or the wooden cross o the place where he was buried. He wante us to be friends and to help each other."

Not only will children delight in usin this as daily reading, and families as devo tionals together, but it is a gold mine for th church school worker with children in buil ing truly worshipful services or supplemen ing teaching material. But the best recom mendation for it is the report by a youn girl, related in the foreword, who had fo lowed the suggestion of using the quarterl with her family: "Since we've been readin these stories and using these prayers I don get angry at my brother as much as I use to, and when I don't get angry at him, m mother doesn't get angry at me, and whe my mother doesn't get angry at me, my fat er doesn't get angry at any of us."

This is one book which will make a Chris mas gift to do honor to the Child of Bet lehem while superbly serving the childre he loved.

"The Best Of Studdert-Kennedy"

With a tribute by the late William Templ

Harper and Brothers, New York.

Price: $2.00.

Reviewed by Dorothy C. Wilson.

A collection of the famous English writer finest prose and poetry which will be we comed eagerly by the admirers of his poet insight and stimulating social philosophy. A ranged in short readings, these 97 selectio from Studdert-Kennedy's writings make i teresting, thought-provoking reading and pr vide an excellent library of source materi

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leadlines In Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, New York.

From the news this past week it is apparent ıat the Czech government is determined to ıke over the Roman Catholic Church in that ɔuntry and make it into a state church, hich instead of being subject to Rome, will e subject to the political party in power.

This determination is revealed in the series f steps which have been taken by the re-ently formed "Catholic Action" movement. his movement is repudiated by Archbishop eran. He has declared it to be completely utside of the Roman Catholic Church.

It is necessary to understand that this re-udiated group — that is, the "Catholic Ac-on" movement — had its origin within the eople's Party which was once a recognized atholic group. However, the People's Party now under secular control although the eader of the party still claims that he is a yal Roman Catholic. In fact, he stated this eek that he did not recognize the fact that e had been excommunicated recently by rchbishop Beran.

Furthermore, he stated that his political arty would continue to recognize the Arch-ishop as the spiritual head of the church, ut, he added, the party will insist that the hurch "must not mix into secular politics."

Here we have the pattern of a political ıovement which is taking over political pow-rs formerly claimed by the Roman Catholic hurch. The Czech People's Party has even one so far as to pass laws requiring those ho are entering the priesthood to take spe-al studies in what are called, "the laws of ɔcial progress."

In addition, the government increasingly xercises control of appointments within the hurch structure itself.

The big question is whether the people of zechoslovakia are really in favor of this adical shifting of power from the Church the government. The People's Party claims ıat it represents not only the lay people of ıe country but that more than two thousand riests now support the movement and are agreement with its aims.

Just what are the aims of this party which moving toward a showdown with the zech Roman Catholic hierarchy? About two eeks ago Archbishop Beran asserted that ıe issue was that of education, for, he de-lared, "It is the absolute right of the Church educate youth." On the other hand, it ıust be recognized that education can and oes include many things and in the most eneral terms the conflict in Czechoslovakia a down-right, clear-cut struggle for power.

As we said a moment ago, the strategy of ıe Czech government is clear. It is the trategy of moving in and taking over the ınctions of the Church. Those who are ımiliar with the way the Russian Orthodox Church was driven to its knees and then filled with officials who favored the government, can see the similarity of pattern in recent events in Europe.

The Czech pattern becomes even clearer when we notice that only a week ago a statement from Brussels, reported by Religious News Service, claimed that a National Catholic Church is being formed in Hungary to take the place of the Roman Catholic Church formerly under Cardinal Mindzenty.

Presumably the National Catholic Church of Hungary (if it *is* formed) would be composed of Roman Catholics who were willing to suspend their allegiance to the Pope or at least to modify the degree of that allegiance. This presumption is given some basis in fact because refugees from Hungary say that Father Istvan Balogh — a priest who has been under suspension so far as Rome is concerned — is being groomed to head the Hungarian National Catholic Church. Incidentally, Father Balogh's denial that any such church is being contemplated only adds interest to the speculation that he might become the so-called reluctant head of the new church. By showing at least a small amount of reluctance it would not appear that he was leading a revolt away from Rome — and, consequently, more Hungarian Roman Catholics might be convinced that they should go along with the new development.

If the pattern which has been followed in Russia since 1918 and in Hungary since 1945 is being followed now in Czechoslovakia we may expect no relinquishment of any ground by the Roman Catholic Church nor can we expect any reduction in pressure so far as the government is concerned. This means trouble — and it probably means the removal (by some means) of Archbishop Beran.

+ + + +

The post-war divorce wave has passed its crest and the decline is now in process, according to Dr. Leland F. Wood, secretary of the commission on marriage and the home of the Federal Council lof Churches.

Dr. Wood told the annual meeting of his commission that the decline in divorce rates may be attributed to the fact that those who contemplate marriage are now being given much more help than they received a few years ago.

In 1945 it was reported that for every three marriages there was one divorce. Dr. Wood says that the rate now stands at one divorce for every four and one-half marriages.

+ + + +

One hundred and twenty-five delegates representing eight Jewish and Protestant organizations met a week ago last Monday to view and discuss the film, *Human Growth,* which is circulated by the New York State Department of Health as one of the films in its educational library. This film, produced by the University of Oregon for use in the sixth, seventh and eighth grades of the public schools has been criticized from one quarter on the grounds that education on matters pertaining to the conception and birth of human life should be left to the home. The unanimous expression of the delegates assembled to view and discuss the film was that *Human Growth* is a picture which should be maintained in the film library of the department of health.

+ + + +

A self-help housing project is under way in Philadelphia where the Quakers have secured the co-operation of national, city and state agencies in working out a plan for the construction of 100 dwelling units. The construction project will begin with the destruction of 114 units which were built about the time of the Civil War.

Under the provisions of the project, workers may assist on the building project and acquire shares in the property. In this way, the worker may achieve a certain equity in the apartment which he will hope to own for himself. If he leaves the apartment before he has paid for it, he must sell his share to whoever moves into the vacated apartment.

The Homemaker's Corner

Mrs. Harry A. Burnham

Dreams and Diplomas

June, the month of graduations and weddings, of dreams and resolutions!

A young woman who is very dear to me has just come home from college with her diploma and a cum laude notation. She was laughing and crying all at once as she said to me; "Grandma, I'm on top of the world."

And she is. From her mountain peaks she stands looking across green fields, fair valleys, and sweet secluded spots. She has climbed upward by effort and concentration. Now she asks of life an opportunity to use her mind and heart; to realize her dreams.

As she looks across the way that stretches before her she does not see the walls which she must vault, the rough spots and ragged edges, the uncut brush and the brambles that are sure to scratch and tear.

All that those who love her can do is to pray that all of life will be a little better for her because of the vision from her mountain-top.

Since the time when she lay in her crib "looking," according to a facetious friend, "at the ceiling, just as bright as can be," life has been full of beginnings for her. A first step, a first day at school, a first party, the day she became a member of her church; all along the way firsts. And the days have been full of love. May that continue.

This girl's grandfather had a sense of receiving a new diploma as he rejoined his classmates of the college class of 1892. Not many of them left now, but when they do meet they receive anew the vision of their mountain-top, and know that life has been better and easier because they dreamed their dreams on their graduation day.

"Grotesque"

The outrageous "smear" leveled in a secret FBI report publicized at Washington against President Daniel L. Marsh of Boston University again raises question as to just how far irresponsible defamations of character and anonymous accusations are to be permitted to go before common sense resumes its proper role in governmental inquiries.

The charge that the eminent head of the largest university in New England is a "fellow traveler" is so utterly ridiculous as to stir wonder whether legitimate purposes of inquiry are not being distorted and made use of by crackpots or, actually, by subversive-minded individuals, seeking to bring all the institutions in our society into public disrepute.

President Marsh properly labels this fantastic accusation as "grotesque." The thousands who have worked with him during the many years of his labors at B.U., and others throughout this country and in Europe who know him well will not need to be reminded of his high integrity, his vision, his courage and his unsparing dedication to the finest traditions of this Republic.

As was the case with Dr. Condon, head of the Bureau of Standards at Washington, who was similarly "smeared" more than a year ago, the injustice, unfairness and un-American nature of accusations born of anonymity and obsessed minds constitute an outrage upon the entire community. Such goings on would be funny, were it not that they assault the most precious possession of any citizen — his good repute. Dr. Marsh's civic stature will easily withstand this foul blow. The question is, how much longer will the American community tolerate it? — *Editorial reprinted from The Boston Globe of June 10, 1949.*

Dr. Mark Dawber — Artist

Planning for the day when he would retire from administrative tasks with the Home Missions Council, Dr. Dawber has been serving as pastor of the People's Church — a community church in Long Beach, Long Island. Some months ago, the parish decided they must have a new altar. It was ordered from a commercial firm specializing in carved wood and plans were made to dedicate the altar at Easter-time. A few weeks before that time, it was found they were destined to be disappointed: the firm advised they could not deliver the altar for several months.

When Mark Dawber heard that the altar would not arrive for months he was determined his parishioners would not be disappointed. He told them he would build them an altar, and as he later told the story, "got the horse-laugh." But what they didn't know was that Mark Dawber was a wood-carver and sculptor in his native England. He learned as a boy under the tutelage of his father, John Dawber, a carver and cabinet-maker, and some of Mark's artistic creations in wood may be seen in English churches including the Durham and Chester cathedrals.

"I planned to build a plain altar and get from England the carving of Da Vinci's "Last Supper" which I had made many years ago. I knew it had come into the possession of a friend and thought he would relinquish it. Much to my surprise he said he wanted to keep it. 'Now I am in the soup,' I said to myself. I hadn't done any carving in 45 years but still had all my carving tools — sixty of them. I set up a bench in the garage at my home and went to work. I needed a special kind of wood — Italian limewood — and fortunately found a piece in New York."

Easter was approaching and there were hours of painstaking work to be done. Only the evenings were free. Working from after dinner until past midnight, Dr. Dawber finished the carving in seven days. It was displayed at the Protestant services at Congregational headquarters and on Maundy Thursday Dr. Dawber donned his clerical robes as minister of the Peoples Church and blessed the altar which his skill and labor had produced.

Dr. Dawber plans to devote his attention to the pastorate and doing other things he has long planned. Few men have had such a varied career. After demonstrating his skill as a wood-carver and sculptor, Mark Dawber became a church organist and choir-master at Marthall, Cheshire, England. He has a summer home at Norwell, near Scituate, Mass. Tables and chairs, a grandfather's clock and other furniture that fills the house testify to his skill with tools. — *Reprinted from The Federal Council Bulletin.*

Miscellaneous Advertisements

UNION THEOLOGICAL STUDENT desires Sunday Preaching or full time summer employment. Not averse to manual labor. Harvard graduate. Write: A. D. Stewart, 13 T. Wharf, Boston, or telephone, RI 2-9688.

NAVY CHAPLAIN (Methodist) desires to rent furnished house or apartment as of August 1, 1949. Will attend Harvard School of Divinity for one year. Prefer three bedrooms, must have two. Family includes wife, twin sons. Recommended as desirable tenants. Reply, Box C., ZIONS HERALD, 581 Boylston Street, Boston.

FOR SALE — Church organ, two manual complete with motor and bellows. One manual in operation and equipment to connect the second. Organ is English made and in excellent condition. Further information may be obtained by writing to I.O.O.F. Building Assn., care of James E. Knight, Bath, Maine.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

The Parson Looks At Labor

Clair M. Cook

The Machinists' and Carpenters' Feud

Jurisdictional disputes, occurring between rival unions at the expense of employers, have little justification. As we said on Jan. 19th in spite of the objectionable features of the Taft-Hartley law, "probably some kind of restraint on hurtful jurisdictional strife is a good thing." And as we pointed out later (March 9th), the threat of Taft-Hartley injunctions has brought co-operative effort to settle such matters through a voluntary National Joint Board for Settlement of Jurisdictional Disputes, of which Harvard's Professor Dunlop is chairman. Consequently, in scores of cases the Taft-Hartley machinery has not been invoked; settlements have come about within labor's own framework.

Now, however, the International Association of Machinists, who have twice (1942 and 1945) pulled out of the A.F.L. on jurisdictional issues and are still "disaffiliated," has taken a case through Taft-Hartley procedure. The case is important, both because of the N.L.R.B. ruling just issued and the possible effect of this test of the injunction in a jurisdictional strike upon new legislation.

The California dispute arose from the installation of steam turbines in the new Redondo Beach plant of California Edison. A.F.L. workers of the construction trades claimed the installation as part of their work, and General Electric used an all-A.F.L. crew to install a turbine. But Westinghouse used two of its own employees, I.A.M. members, as well as A.F.L. men, for a similar job last year. On Jan. 31st, it began the same procedure in another installation. This time the Building Trades Council demanded replacement of the machinists with their own millwrights. On Westinghouse' refusal, they struck. The I.A.M. appealed to the Labor Board, an injunction was issued, and the workers were given ten days to get back on the job. If they do not comply, the law's machinery provides for issuance of an unfair labor practice charge, followed by a Labor Board hearing; and if the A.F.L. still refuses to obey, the board will have to go to the U.S. Court of Appeals for an enforcement order for its ruling.

That ruling, announced the middle of May, is that the A.F.L. can not "lawfully . . . force or require" that Westinghouse use their millwrights instead of I.A.M. men, regardless of what other contractors on the job did. This is probably consistent with the Taft-Hartley

ipulation that an employer may assign any ork to any employee he chooses.

Actually, neither the law nor the ruling irthers settlement of future jurisdictional sputes; if anything, it opens the way legally r employers to disregard completely even tablished jurisdictional lines, to say nothig of leaving unsolved the Machinists-arpenters' long-standing feud (dating from ie 1890's) as to who should do the work on iachinery in plant construction jobs. The articular issue — involving a strike of 650 .F.L. workers against two I.A.M. members - seems unworthy of so much commotion. ut to the union the underlying and unsolved irisdictional question involves some 20,000 obs in the long run.

Here is one of the greatest weaknesses of raft unionism in today's complex industry. the A.F.L. is to command healthy respect, must solve its jurisdictional problems. If does not, it will only further repressive egislation, which usually complicates the mahinery at the expense of everyone involved. Collective bargaining should begin at home.

or Intelligent Evaluation

The American Friends Service Committee conducting a New England Institute of nternational Relations at Brandeis Univerty, Waltham, Mass., from June 27th to July th. The general theme selected for this ear's institute is "Inside Russia Today."

George I. Bliss, institute director, points ut that the purpose of the meeting is to imulate educators and other community aders to think more clearly, to feel more eeply and to act more wisely and courageously on those issues which spell war or eace for our generation. The director connued by saying: "To this end the institute elects as faculty members leaders of varied ackgrounds, with diverse opinions and viewoints with unusual funds of information, vho are sincerely seeking peace based on ood will."

Experts from the Russian Research Center t Harvard University and other sources will onduct seminars, panel discussions and lecires on Russia in an attempt to widen the asis for evaluating Soviet-American relations.

Such problems as: Marxism and current aplications in the USSR and abroad; Sources f strength and weakness in the social structre of the Soviet Union; Techniques of the Cominform in non-Communist countries; ole of the family in Soviet life; Science nd art under Communism; Russia and the Jnited Nations.

Mrs. George Burch of the Department of Government at Tufts College, is the dean of he 1949 institute. Others of the faculty: olomon M. Schwarz, lecturer, writer, eduated in Germany and Russia, active in the ussian Socialist movement, many times imrisoned and exiled; Alex Inkeles, lecturer n social relations and regional studies at Harvard University; Lazar Volin, Russian specialist with the U.S. Dept. of Agriculture since 1926; Bert G. Mitchell, director of the Y.M.C.A. Technical Schools, Seattle, Washington; Laurence L. Barber, Jr., assistant professor of government, Trinity College, Hartford, Conn.; Robert Root, journalist and world traveler; Kwang Won Kim, authority on political, economic and cultural developments in the Far East; Gregory Grossman, Russian expert for the Board of Governors of the Federal Reserve System, Washington, D.C. and from the Russian Research Center of Harvard University, Raymond Bauer, Adam B. Ulam, and Alfred G. Meyer.

The American Friends Service Committee headquarters are located at 1374 Massachusetts Avenue, Cambridge, Mass., where further information concerning the institute may be obtained.

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Lutherans Disavow Group

NEW YORK (RNS) — A statement disavowing the Lutheran Research Society of Detroit was issued here by the National Lutheran Council and the Lutheran Church-Missouri Synod, which represent virtually all Lutheran groups in this country.

The society has been accused of promoting anti-Semitic propaganda through its periodical, "The Eleventh Hour," and was said to have promoted an alleged cancer remedy questioned by the U.S. Government. The cancer drug and others are currently distributed by an organization known as the Christian Medical Research League, it was said.

According to the statement, which said the council and the Synod "have had no connection with the Lutheran Research Society and have espoused no part of its program," the man who organized the society, and who now serves as its executive director, Lawrence F. Reilly, is not a member of the ministerium of any of the Lutheran bodies in America.

Fight Court Decision

SANTA FE, N.M. (RNS) — Defense attorneys for some 140 Roman Catholic nuns, brothers, and priests involved in the so-called Dixon case filed a motion here to amend the court's findings and conclusions.

The court decision in question was rendered last March by District Judge E. T. Hensley who ruled in favor of a group of Protestants seeking to oust garbed Catholic teachers and to outlaw alleged sectarian practices from public schools of the state.

The motion filed here requested that 81 of the 93 findings ruled on by Judge Hensley be amended and that 14 of 22 conclusions of law be stricken.

Among the conclusions which the motion seeks to have stricken from the decision are the following:

(1) The conclusion barring the defendant teachers from ever again teaching in tax-supported schools in the state.

(2) The court's prohibition against free textbooks for parochial school students and its ruling that free school bus transportation for such children is unconstitutional.

(3) The decision prohibiting the lease of buildings owned by the church for public school uses.

(4) The conclusion which holds that the court has jurisdiction over the parties and subject matter in the case.

(5) The finding of fact establishing school hours as any time the children are under supervision of the teachers.

According to the defendant teachers, represented by attorneys William Barker, Joe Guthman and Charles Fahy, the "equitable remedy in the circumstances is an injunction" against those teaching religion, not permanent exclusion from teaching positions in the state.

A declaratory judgment granting a permanent injunction against the teachers has been expected here momentarily, and it is believed the motion was timed to prevent final desposition of Judge Hensley's ruling.

PERSONS

The Sterling, Mass., Camp Meeting Association announces the following vesper service speakers on Sunday afternoons at 3 p.m.:

July 3 — The Rev. James R. Duncan, Methodist Church, Whitinsville.

July 10 — The Rev. C. Malcolm Keir, Methodist Church, Milford.

July 17 — The Rev. Cato Dick, Quinsigamond Methodist Church.

July 24 — The Rev. James Gordon Gilkey, South Congregational Church, Springfield.

July 31 — The Rev. Henry Hitt Crane, Central Methodist Church, Detroit, Michigan.

Aug. 7 — The Rev. Mont M. Thornburg, Federated Church, Millbury.

Aug. 14 — The Rev. O. W. Lorimer Sargeant, Covenant Church, Worcester.

Aug. 21 — The Rev. Alan H. Moore, Methodist Church, Oxford.

Aug. 28 — The Rev. John K. Montgomery, Fisk Memorial Methodist Church, Natick.

Sept. 4 — The Rev. Ernest R. Case, Wesley Methodist Church, Framingham.

The Rev. A. Hamilton Nesbitt, who retired last May from the ministry of St. Luke's Methodist Church in the Bronx, died of a heart attack in Peterborough, N. H. on June 3rd. He had been chaplain of the New York City Police Department since 1923 and had organized, in 1937, the St. George Association with 500 Protestant policemen. For twenty-three years the Rev. Mr. Nesbitt had been grand chaplain of the Grand Lodge of Masons of the State of New York. A native of Ireland, he came to the U. S. in 1909 and a year later joined the New York Conference. Interment was in Peterborough. The Rev. Dr. Frederick B. Newell, executive secretary of the New York City Society, officiated at the service.

After several years of extensive theological studying and training, Richard W. Ellsasser, 22 year old concert organist, is scheduled to receive his ordination from The Methodist Church on June 26th as part of the closing convocation of the Annual Southern California-Arizona Conference. Mr. Ellsasser took part of his theological training at the Boston University School of Theology and then transferred to the University of Southern California. At present he is minister of music at Wilshire Methodist Church in Los Angeles and with his deacon's orders will now become a part of the ministerial staff in that church. These duties will begin officially in July when he preaches at the duplicate morning services on July 10th on the unique topic, "Oh, To Be A Horse." He will naturally continue as Minister of Music, director of the five choirs and head of the Sunday Evening Concert Series.

Mr. J. Wesley Lewis, Mt. Zion, Pa., Wyoming Conference Lay Leader, has announced that the laymen of the Wyoming Conference have accepted the responsibility of a clean-up campaign to complete the Sky Lake and Pension Fund of the Wyoming Conference. This means the raising of the balance of the $500,000 of the current campaign of the Wyoming Conference Advance. $100,000 of this is for Sky Lake and the $400,000 is for the Ministers' Reserve Pension Fund. Mr. Lewis says that a meeting of the Wyoming Conference Board of Lay Activities was held in Binghamton which resulted in the adoption of a plan that will set up a committee in each district composed of 7 members — 5 laymen and 2 pastors — to work with the superintendent of the district and other existing agencies. The week of Oct. 9-16 will be the time of special emphasis.

The Rev. F. Malcolm Hammond of Lynn (left), a fourth generation preacher in his family to be graduated from Boston University's School of Theology, received congratulations from Dean-Emeritus Albert C. Knudson (right) of the school, at recent commencement exercises. His grandfather was graduated from the Newbury, Vermont, seminary; his father was graduated from the School of Theology in 1893; and he himself received his bachelor of sacred theology degree in 1929. This year he received his doctor of philosophy degree.

Church Withdraws Support

Los Angeles (RNS) — Members of the First Congregational Church here voted to withdraw most of their financial support of the local Congregational Conference as a protest against the denomination's impending merger with the Evangelical and Reformed Church.

Dr. James W. Fifield, Jr., pastor of the church, announced that in the future members would contribute only the per capita tax which entitles the church to voting membership in the conference, which has gone on record as favoring the union.

At the same time, the members voted to contribute funds to the National Committee for the Continuation of the Congregational-Christian Churches for use in its anti-merger activities.

Dr. Fifield was active in forming the Continuation Committee and is one of its officers.

Summer Preachers At Trinity Church, Springfield

July 31 — The Rev. Dr. James E. Wagne Newton Center, Mass.

Aug. 7 — The Rev. Charles C. Noble, Syr cuse University.

Aug. 14 — The Rev. Dr. F. Marion Smit Berkeley, California.

Aug. 21 — The Rev. Dr. Ralph W. Decke Boston University.

Aug. 28 — The Rev. Dr. Frederick Newe New York City.

Sept. 4 — The Rev. Dr. Arthur H. Brow Ridgewood, New Jersey.

Dr. Grose At School Of Religion

A new course, in Religious Journalism, to be offered by The School of Religion The University of Southern California in t fall semester of 1949-50, beginning in Sep It will be taught by Dr. George R. Gros religious editor of the Pasadena *Star-Nev* and the Long Beach *Press-Telegram;* 120,0 copies of his page are printed and circulat every week.

"We are extremely fortunate in securi the services of Dr. Grose for this importa course," said Dean Earl Cranston of T School of Religion. "He is a man of intern tional reputation, high scholarship, and stro personality."

Dr. Grose was formerly president of D Pauw University, Greencastle, Indiana, a superintendent of Methodist work in Chin He is the author of "Life of James W. Bas ford," "The Outlook for Religion," and oth books and articles.

The two-unit course which Dr. Grose offe will be given in the building of the U. S. School of Religion on Thursday afternoo and will be open to graduate students fro all divisions of the university.

Neutral On Atlantic Pact

Albion, Mich. (RNS) — The Michiga Methodist Conference, meeting here, decline to take a stand on the North Atlantic Pac striking from the social action committee report a clause disapproving the pact.

On the other hand, the conference lashe out at the proposed national civil defen plan as "correlating every part of our nation life very much like the former civil plan Hitler's Germany."

Delegates rushed to the support of Davi E. Lilienthal and his atomic energy com mission policies, and ordered the sending telegrams to that effect to the nation's capit This action followed receipt of a telegra from Bishop G. Bromley Oxnam of Ne York characterizing the attacks upon Lilie thal as inspired by a "military clique."

Fears were expressed by the conferen that there are persons in both the militar and civil branches of the federal governme who "are now tempted to substitute a pern

nent war economy for genuine solutions to ur wages-prices-profits dilemma."

President Truman's civil rights program lso received the endorsement of the group.

The Rev. Ronald A. Mosley, pastor of the Vellesley - East Natick, Mass., Methodist hurch, will be the speaker from July 4th hrough the 8th on the Massachusetts Coun- il of Churches' Sunrise Service, broadcast ver Boston Station WHDH at 6:45 a.m.

The Rev. David S. Evans, member of the Vyoming Conference, will leave the pastor- te of the Methodist church in East Douglas, Mass. the first of July to become associate astor of the First Methodist Church in Jack- on, Mich., where the Rev. Dr. King D. Beach is minister.

Miss Barbara Mosley, director of Christian ducation in the Park Temple Methodist Church in Fort Lauderdale, Fla., has been lected for four years to the conference board f education, and is the first president of the Christian Education Directors Association, re- ently organized by the Rev. Dr. Walter Towner and Miss Mary Bunce of Nashville, Tenn. Miss Mosley is the daughter of the Rev. and Mrs. T. Arthur Mosley of Eau Gallie, Fla., and sister of the Rev. Ronald A. Mosley of East Natick, Mass.

The Rev. John J. Buchanan, member of he Philadelphia Conference, was a recent uest preacher at the Pilgrim Congregational Church in Cleveland, Ohio. Dr. Buchanan s on leave of absence from his conference, aking graduate studies in the graduate school f Western Reserve University in Cleveland.

At the June meeting of the Shelburne Falls, Mass., Council of Churches, the Rev. Ralph W. Pritchard was elected president for the oming year. Mr. Pritchard thus becomes he second president of the association which vas founded three years ago.

Bishop John Wesley Lord announces the ransfer of the Rev. Dr. Gilbert W. Wiet- ng from the New Hampshire Conference o the Genesee Conference as of June 5th. Dr. Wieting had been a member of New Hampshire Conference since 1933 and pastor f Central Church, Lawrence, since October, 943. His new appointment is to the Meth- odist Church at Hamburg, N.Y.

Boston University Commencement

The 76th annual commencement of Bos- on University was held at the Boston Garden n Monday, June 6th, graduating a class of 970, the largest in the history of the univer- ity. Among the recipients of honorary de- grees were: Alben W. Barkley, Vice-President f the United States, doctor of civil law; John Owen Gross, executive secretary of the Divi- sion of Educational Institutions of the Board of Education of The Methodist Church, doc- tor of sacred theology; Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church and trustee of Boston Uni- versity, doctor of sacred theology; Norman Burdett Nash, Bishop in the Eastern Massa- chusetts Diocese of the Protestant Episcopal Church, doctor of sacred theology; Enoch Wesley Nye, pastor of the Federated Church in Jewell, Iowa, and father of four graduates of Boston University School of Theology, doctor of divinity; and Shields Warren, di- rector of the Division of Biology and Med- icine of the Atomic Energy Commission, and trustee of Boston University, doctor of science.

Methodists were very much in the spot- light at the 176th commencement at Dick- inson College, Carlisle, Pa., as this photo taken after the graduating exercises June 5th indicates. Left to right: the Rev. Frank Y. Jaggers, pastor of Douglas Memorial Church, Washington, D. C., and the Rev. Ira S. Pimm, superintendent of the Trenton District, New Jersey Conference, who received the honorary degrees of doctor of divinity; Bishop Fred P. Corson, Philadelphia, a former president of the college, who delivered the sermon at the baccalaureate service and pronounced the benediction at the commencement exercises; Frank E. Baker, Philadelphia, financier and vice president of the Board of Home Mis- sions and Church Extension, who received the honorary degree of doctor of science, and President William W. Edel.

H. Lewis Hardy

Ill since last October, the Rev. H. Lewis Hardy, pastor of The United Church of Mon- mouth, Maine, passed away on Tuesday, June 14th. Mr. Hardy was a graduate of Massa- chusetts Institute of Technology and until his retirement in 1947 had served as a civil en- gineer in the Maintenance of Way Depart- ment for the Boston and Albany Railroad. He had served as church school superintend- ent at Centenary Methodist Church, Auburn- dale, and later was active in religious educa- tion at Wesley Methodist Church, Springfield and finally at Wesley Methodist Church, Framingham, all of Massachusetts. He was a licensed local preacher of The Methodist Church and following his retirement from his engineering profession he accepted a sup- ply appointment in the Maine Conference.

EVENTS

Mr. Hardy is survived by his wife; two sis- ters: Miss Betsey P. Hardy of Manchester, N.H., Mrs. Frank L. Wilson of Nashua, N.H., and a brother, J. Franklin, also of Nashua. The funeral service was conducted on Fri- day, June 17th, at the United Church in Mon- mouth by Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, assisted by the Rev. C. D. Wentworth, super- intendent of the Augusta District of the Maine Conference.

Drop Action Against Religious Objectors

New York (RNS) — The U.S. Depart- ment of Justice has directed that, except in the most willful instances, indictments should not be brought in future cases of religious objectors who refuse to register under the draft act, it was disclosed here by the Civil Liberties Union.

According to the union, the Justice Depart- ment's directive appeared in a circular sent on May 26th to all U.S. district attorneys by Peyton Ford, assistant to the Attorney Gen- eral.

The union said it had urged on Attorney General Tom C. Clark action to "avoid the prosecution of the many sincere religious ob- jectors who have on conscientious grounds openly refused to submit to registration."

U.S. district attorneys have been advised by the Justice Department to register those who place themselves in danger of prison by their refusal to register for the draft.

The Justice Department's directive also is applicable to pending cases, the union state- ment said. It provides that where prosecu- tion has been instituted "the U.S. attorneys and their assistants are authorized and di- rected to register any and all such defendants at any time during the course of the prosecu- tion when the registrant either agrees to reg- ister or to furnish the information necessary to complete such registration."

Protestant D.P. Assurances Rise

New York (RNS) — A total of 1,083 job and home assurances for displaced persons were validated during the month of May by Church World Service, the interdenomina- tional relief agency announced here. The total was almost as great as that for the first three months of the year combined.

C.W.S. is currently embarked on a D.P. Action Month campaign which seeks to have each American Protestant and Orthodox Church in this country sponsor at least one displaced family. Between April 18th and May 18th it received 600 assurances, as com- pared with a previous monthly average of 330.

HOW DO I KNOW HE LIVES?

Harry P. Folger, Jr.

I have not seen the Empty Tomb, I have not met the Women kind;
I was not there when Peter preached, nor when Thomas changed his mind;
I have not asked of John, the loved, how he ran, and saw, and wept;
And, I have heard men say today, "They dreamed that all as they slept."

But still — I KNOW He lives.

I wish I had talked with Mary, to have heard her sweet voice say
How He lifted her from deadly sins one lovely autumn day.
I wish I had talked with Paul of how salvation came to him.
But I have seen a "drunk" made whole, and a girl turned from sin —

THAT'S how I know He lives.

I would like to have heard Jesus say, "She is not dead, just sleeping."
I would like to have seen Nain the day He stopped the Widow's weeping.
I have never been to Bethany to hear that Family rejoice.
But I have stood by a loved-one's grave, and heard my Master's voice —

That's how I know HE lives.

Oh, to have seen the Rich Young Man when he came to Christ one day,
And heard the Lord, in kindly voice, say, "Give what you have away."
But I have shared with other folk the little I have to share,
And found my riches in His Way, a "life" beyond compare —

That's how I know He lives.

You ask me how I know He LIVES, Who DIED on Calvary's tree,
When I haven't the Empty Tomb, nor "Science," to show to thee.
But would you KNOW, if these I had, when it's all so plain to see
That the reason I KNOW He lives is because He LIVES WITH ME.

YOU, too, can KNOW He LIVES!

* * *

The above poem was used by the writer in the "Worship Service" that introduced the "Inspirational Hour" for the afternoon session of the New England Annual Conference.

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Offensive Against Repeal

TULSA, Okla. (RNS) — Oklahoma Methodists voted a full-scale offensive against repeal of the state's prohibition law at the joint session of the East and West Oklahoma Annual Conferences here.

A resolution adopted unanimously during the meeting included a recommendation for financial support of the United Oklahoma Drys. This would call for a minimum of 30 cents from every active member of every church in the state.

The resolution also pledged that Methodist ministers would serve as a "field force in the total dry cause."

Lauding the action as a "far-reaching step," Bishop Wilbur E. Hammaker, executive vice-president of The Methodist Board of Temperance, Washington, D.C., declared the "tragedy of our times is that young people are unwarned concerning the dangers of drinking."

He said that the vote on the repeal question would be more than a state decision.

"It will decide whether the dry cause is slipping further down or beginning to climb back up," he said. "The defeat of prohibition in Kansas was an extremely heavy blow. The psychological effect was wide. That is why I say you are voting not simply to settle the question in Oklahoma, but you have a responsibility to the whole United States."

It was also recommended at the meeting here that every church have an active temperance committee, and that it place special emphasis upon temperance education in church schools.

Plans For Willimantic

The Willimantic Camp Summer Assembly, Willimantic, Conn., will be held July 24-31. The preachers will be: July 24th, the Rev. O. E. Crain, superintendent of Norwich District; the Rev. Kenneth R. Teed, pastor, Congregational Church, Willimantic; and the Rev. Fred R. Edgar, pastor, Manchester South Methodist Church. From Monday to Friday, inclusive, the preacher will be Dr. John W. Brush, professor of church history, Andover-Newton Seminary. Dr. Brush will also give a series of Bible lectures at 10:00 a.m. each morning. On July 31st, the preacher morning and afternoon will be Bishop John Wesley Lord. The assembly will close with the traditional youth night at which time the preacher will be the president, the Rev. Joseph M. Harrell, pastor of the Methodist church in Hingham, Mass.

On Monday afternoon, the Rev. J. Bernard Gates, chaplain of the Connecticut State Prison, Wethersfield, will lecture on his work in that institution.

On Thursday afternoon, the W.S.C.S. of Norwich District will hold its district meeting. This will be in charge of Mrs. Edwin Brown, Manchester, Conn., and the speaker will be Miss Clara Pearl Dyer, a former missionary to China, now living in Providenc

On Saturday evening a concert of classica semi-classical, religious songs will be give by Ernest Johnson, tenor, Boston.

The pianist for the week will be Mrs. A W. Jackson, wife of the Methodist minist in Rockville, Conn. The song leader will b Russell A. Walker, organist and choir d rector of the East Avenue Methodist Churc in Norwalk, Conn. An added feature wi be the appearance on Sunday afternoon July 24th of the senior choir of the Portlan Methodist Church, and the senior choir of th Baltic Methodist Church on Sunday evenin July 31st.

Cash Value Of The D.P.'s

In answer to those who think that refuge from Europe may take away jobs from Ame ican workmen, government officials off some surprising figures. They estimate th the 205,000 displaced persons who will ent this country in the next two years will i crease the nation's income by a "minimu of $200,000,000 a year."

This does not represent their own earning Only about 70,000 of them will be worker the rest are wives and children. But mo of them are highly skilled workers, selecte as such, for certain trades and industri which badly need them. The tailoring i dustry is given as an example. New Yo state alone needs 20,000 more master tailo And one clothing company states that f every additional tailor on its staff it will hi ten to fifteen other workers who have less skills and abilities.

It is said in so many words "in no cas will D.P.'s be taking jobs away from Ame ican labor." They will be making more jo for American labor. The basic principle i volved is often overlooked by those who wa to "protect" their jobs and wages by limi ing the numbers employed in any industr More people at work, producing more goo and merchandise, increase the national wealt and income for the benefit of all.—*Reprinte from Philadelphia Evening Bulletin.*

Beacon To Publish Schweitzer's 'Goethe'

The Beacon Press has announced June 28 as publication date for its new book, "Goeth Four Studies" by Albert Schweitzer. Th is being published to coincide with D Schweitzer's arrival in America for his fir visit to this country. Dr. Schweitzer, wor famous as a philosopher, theologian, mus cian, and doctor, is considered the world outstanding authority on Goethe. He will b one of the honored speakers at the Goeth Bicentennial Convocation to be held in Aspe Colorado during early July.

The Four Studies in Albert Schweitzer "Goethe" consist of two addresses made i Frankfort, the first twenty years ago whe Schweitzer received the Goethe Prize; th

:ond, four years later on the 100th anni-
rsary of Goethe's death. A month later
·. Schweitzer wrote "Goethe the Philoso-
er" for the magazine *Europe*. The fourth
ay has been until now an unpublished type-
ipt in German.

"Goethe: Four Studies" by Albert Schweit-
r is being issued in a Goethe Bicentennial
lition, and the authorized translation is by
harles R. Joy.

eprosy Missions Week

The week of Oct. 9-16 has been desig-
ted National Leprosy Missions Week by
e American Mission to Lepers. This is the
st observance of this nature in this country,
d it precedes the 42nd Annual Conven-
on of the Mission to be held in Boston,
Iass., Oct. 19-20. The announcement was
ade by Raymond P. Currier, executive sec-
tary of the organization, with headquarters
156 Fifth Avenue., New York City.

Member churches of 43 Protestant denom-
ations and non-denominational groups,
hose Foreign Mission Boards co-operate
ith the American Mission in maintaining
5 leprosy stations in 29 countries on five
ntinents, will serve as focal centers for spe-
al prayers and offerings, and other projects
the church and the community. Some
,000 of these have made contributions dur-
g the mission's 43-year history.

Activity for the newly-inaugurated event
ill be co-ordinated through the mission's
ve regional offices located in New York
ity, Los Angeles, Calif., Chicago, Ill., Bos-
n, Mass., and Dallas, Texas.

The American Mission affiliated with the
lission to Lepers of London, provides prop-
ty, equipment, medical and other supplies,
erating expenses, and other materials for
e mission stations, while denominational
d non-denominational boards usually carry
e salaries of missionaries engaged in the
ork.

During the fiscal year ending June 30, 1949,
e mission spent nearly $400,000 for materi-
s and supplies for the field, of which $60,-
0 was for sulfa drugs, the most recent dis-
very for arresting the disease.

eleased-Time At ecord Level

New York (RNS) — Figures released here
the Greater New York Co-ordinating
ommittee on Released-Time indicate that
.4 per cent of all children in grades three
rough eight are now registered in released-
me religious education classes.

In February, 1941, the committee said,
151 children participated, as compared with
3,360 as of June, 1949. The total number
children registered in the public schools
grades three to eight as of March, 1949,
as 295,089.

The committee represents Protestants,
oman Catholics and Jews.

On A Wide Circuit

W. W. Reid

Mr. Robinson Stays in Czechoslovakia

Newspaper dispatches from Prague tell of a 35-year-old Negro from Chicago who has renounced his American citizenship and wishes henceforth to be a citizen of the People's Republic of Czechoslovakia, where (he says) "democracy is practiced, not just preached for external consumption."

In his letter of renunciation, James M. Robinson, tells the American government why he can no longer live under it: (1) American foreign policy is geared to war and aggression; (2) there is persecution of ideas contrary to those of big business; (3) there is constant threat of economic insecurity, especially for the Negro; (4) there is political and social disfranchisement of the majority of American Negro citizens; (5) there is the ever-present threat of lynching and terrorism.

So now this man has taken a job as a plumber in Czechoslovakia "where freedom and liberty are held sacred for all people, where insecurity is a thing of the past, where police terror and lynching are unknown, and where my rights as a man and a worker have the same privileges as those of the oldest inhabitant, regardless of race, creed, or nationality."

With much of Mr. Robinson's complaint against certain conditions in America we have the utmost sympathy. Whether we belong to numerically major or minor groups in American life, there is much we want to change on the political, social, economic, and spiritual maps of the land. But that Mr. Robinson has found solution for his grievances and problems we have serious doubt; and certainly he has abandoned friends and associates to the "American way" which he might have tried (in America) to make more just. We wonder if, say ten years from now, he may not wish he had worked for justice in America from the inside.

Certainly if one reads Communism's own literature, or has observed it in action, Mr. Robinson's idealization of life in Communist Czechoslovakia is another case of "the hills are green far off." Even granting that "Christian long-range ideals and Communist long-range ideals are about the same" (which most of us cannot grant), the drastic and purgative Communist means to their goal is abhorrent — abhorrent even to those who writhe under the apparent slowness of the so-called Christian approach. The police-state terrorism, and purging, and liquidation, and thought-control, and religion-control (of which Mr. Robinson seems unaware) are to most of us far worse than the handicaps in American life of which he justly complains. Are not the Communists promising "pie" to our great-grandchildren; meanwhile throwing away the pie-making recipe and decultivating the appetite for that delicacy?

If it were only Mr. Robinson who is making this error in seeking a seemingly desirable goal, we might not be too disturbed. But the truth is, he points up the thinking of millions of people of all races who, tired of "Christian" slowness, grab at the will-o'-the-wisp pie of Communism. Sherwood Eddy, who knows his way among the peoples of the earth as do few other Americans, is currently finding in Asia "a revolution that is Communist-led," largely because Christians are "blind, deaf, and dumb to any need or demand for justice." He finds young students especially — many of them now or formerly calling themselves Christians — taking the Communist way as a short-cut to goals they once considered Christian: *but losing all moral principles as they tread the path.*

Says Dr. Eddy: "While the mighty weapon of the demand for economic justice is left to the Communists in the revolution that is now sweeping across Asia, I have found the Christians of India and Ceylon, like those of Japan, Korea and China, and for the most part like Christians of America, sitting quite complacently. I believe that the call of the hour is to put our own house in order, to demand and to give justice to all." That must be done *from the inside.*

* * * * *

"A practicing Christian who asks whether he has time for prayer is like a carpenter asking whether he has time to sharpen his tools. All that one can say is that he had better take time. For to take time for prayer is to save time for work. There is an orderliness about action that in the end outstrips activity by far."

* * *

"Time to Spare," Douglas V. Steere, Harper and Brothers, New York City, Price: $2.00.

* * * * *

New Hampshire M.Y.F. Institute

The New Hampshire Conference M.Y.F. Institute will meet at Geneva Point Camp, Lake Winnipesaukee, N.H. from June 24th to July 1st. Interpretations of the theme "Jesus' Way — Our Way" will be presented by the Rev. Harold Keir, Baker Memorial Church, Concord, in a series of chapel talks on "Our Faith," and by the Rev. J. Norman Barrett, Main Street Church, Nashua, in a camp fire series on "Christian Vocation." Special guest for the week will be Mrs. Pralhad R. V. Kukde of India. The Rev. Robert E. Drew, Methuen, Mass., is dean and the Rev. Earle B. Luscombe, Rochester, N.H., is business manager. Mr. Ernest Drake, 23 Ham Street, Dover, N.H., is registrar. An attendance of 200 is anticipated.

Indian Wedding At Malden

In an unusual and highly colorful wedding, packed full of human interest at every point, Miss Esther Maridhubashani Godfrey, niece of Dr. and Mrs. Eddy Asirvatham, was united in marriage to Mr. Jaganaikulu Naidoo of Durban, Natal, So. Africa, in a candle-light ceremony at the Maplewood Methodist Church in Malden, Mass., Saturday evening, May 28th. The Rev. Elmore Brown pastor, officiated. Represented by the participants and witnesses at the ceremony were four major religious faiths, Moslem, Hindu, Jewish, and Christian.

The bride was given in marriage by her uncle, Dr. Bharatan Kumarappa, India's representative to the Economic Council of the United Nations, and former secretary to Mahatma Ghandi since 1935. He is now engaged in making a collection of Ghandi's writings for publication. The bride, a graduate of Adrian College, and having a master's degree from the Hartford School of Religious Education, was attended by her sister, Miss Lelia Godfrey, who graduated from Hiram College this June. The groom, who is the secretary and registrar of the Sultan Techincal School in Durban, the only such school for non-whites in South Africa, was attended by Mr. Jesse Cornelius, a Crusade scholarship student at the Boston University School of Theology.

Of unusual interest was the ceremony of "tieing the thali," a gold chain necklace with a pendant inscribed with the words, "In God We Trust." This is the customary Indian symbol of marriage, placed by the groom around the neck of the bride, and having the same significance as the wedding ring. Highly colorful also was the bridal processional, all participants being dressed in the habitat of their native land. Beautifully embroidered, graceful flowing saris, with floral hair decorations gave the atmosphere of an oriental "court." The bridesmaids bore, shoulder high, silver trays, with floral garlands, with insets of lighted candles. Following the ceremony, these were taken to the bride's home, following an Indian custom. Two special female attendants stood at the head of the aisle to sprinkle rose water on the bridal couple as they turned away from the chancel.

Following the ceremony, a reception was held at the Y. W. C. A. in Malden, where scores of persons greeted the bridal pair. Not being able to attend the ceremony, the parents of the bride sent a letter of felicitation which was read by Dr. Eddy Asirvatham. Among the guests were the dean and many faculty members and wives, of the School of Theology of Boston University where Dr. Asirvatham is a professor; Bishop and Mrs. Lewis O. Hartman; the Rev. Swami Akhilananda of the Vedanta Church of Boston; and many Indian students of the schools and universities of Greater Boston.

As the first of the four day ceremonial in connection with the wedding, a "service of blessing" was held at the Asirvatham home in Malden on Wednesday evening, at which time friends gathered to honor the bride and groom. Prof. Richard M. Cameron of Boston University School of Theology, conducted a special ceremonial, reading selected passages from the Bible, and offering a special prayer for the bride. The thali, floral garlands, and other articles used in the wedding ceremony were then "blessed" by passing them on a tray to all present, who placed their hands on them after dipping the fingers in a solution of rose water. Interpretative Indian dances were then performed by the Misses Vasanti, Premi, and Padmini Asirvatham.

After visiting a number of technical schools in eastern United States, the bridal couple will sail for Durban about the middle of August. *(Candid photo by Bradford Lock*

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Bennett Graduates Hear Governor And Chancellor

A pledge to use his influence wherever could to bolster the cause of education f both groups equally was made by Governo W. Kerr Scott of North Carolina as he spo to the ninety graduates of Bennett Colle at Greensboro, N.C., Monday, May 31. T governor also asked the graduates to supp his $225,000,000 school and road bonds r erendum which was determined by the v ers on June 4th.

Governor Scott told his listeners of the f orable action taken by the recent session the General Assembly which he said h done more for Negro schools than othe not because they were partial, but beca these schools had been neglected longer.

He pointed out that the school progr will be strengthened when all-weather tra portation is available throughout the st He declared that the child, teacher, buildin and roads are essentials in the state's edu tional program.

The commencement address was given Chancellor William P. Tolley of Syrac University who said that freedom, educati and God were the great ends to be sought our generation and faith in these will ena man to find the path of peace.

Dr. W. C. Jackson, chancellor of Woma College of the University of North Carol and chairman of the Bennett College Bo of Trustees received the honorary degree, c tor of humane letters. He was also re-elec chairman of the board of trustees during annual meeting of the body.

Two persons received the degree of c tor of laws. They were Dr. Matthew S. D age, secretary of the board of education Negro schools, Methodist Church, Nashv Tennessee, and Dr. Robert Henry Pfeiffe Boston, Massachusetts.

Bishop John W. E. Bowen of Atlanta, delivered the baccalaureate address to graduates and termed their stay at the col an experience in the "Garden of Eden."

He stressed the opportunity for perso achievement, which he said was greater members of the colored race than ever be in history. He warned against the tem tions which may give rise to conceit bec of superior educational achievement urged them to meet the obligations of experience.

Other commencement exercises of the son included the dedication of the $310 Jessie M. Reynolds Residence Hall and

5,000 faculty apartment house, and the cor-
-stone laying of the new student union
ilding which when completed will repre-
nt a cost of $600,000.

In recognition of his twenty-three years of
vice to the college the board of trustees
anted to President David D. Jones a year's
bbatical leave. President Jones said that he
d made no definite plans for the leave,
hich will be taken in the next eighteen
onths, but added that part of the time will
used in travel.

Want Selective Service Change

WESTMINSTER, Md. (RNS) — A recom-
endation that the Selective Service Act be
hanged as soon as possible was made here
y the Baltimore Conference.

The conference adopted a report by its
orld peace commission which declared that
Selective Service stopped drafting several
nonths ago, enrolling only 32,569 men for
he 21-months service stipulated, and even
ith heightened requirements, more men
han the Army wants are now volunteering
or 36-month terms."

"This costly and unjustified move toward
he militarization of America should be dis-
ontinued," the report urged.

The commission added, however, that "so
ong as the act is in effect we ask compli-
nce with all its provisions."

The conference also asked full support of
he United Nations, urged Americans to study
he North Atlantic Pact, and called upon
nember churches to find homes for displaced
persons.

Teacher's Oath

The decision of the University of Cali-
fornia, third largest in the nation, to require
a specific loyalty oath of all its 4000 faculty
members may bring some comfort to nervous
parents and to citizens of the coast state gen-
erally. But it will not, in our opinion, add
a bit to the security of the university or of
the larger community.

The oath, which the university administra-
tion itself has unofficially described as a stop
to "the cold war hysteria," simply pledges
that the person taking it does not believe in
or belong to any organization "which advo-
cates or teaches the overthrow of the Govern-
ment of the United States by force." These
sins are already pretty adequately covered by
state and national law.

This paper firmly believes that Commu-
nist revolutionaries are unfit to teach in our
schools and that school administrations are
justified, nay obligated, to weed such persons
from their faculties. Most other kinds of law-
breakers, however, should also be frowned
upon as teachers. And it seems to us as much
an imposition on the average decent teacher
to require him to swear not to commit trea-
son as to ask him to give an anti-murder
pledge or a promise not to engage in the
drug traffic.

It also seems superbly futile, since an oath
means nothing to a true Communist, but
might offend many an honest non-Commu-
nist to the point of a refusal. — *Editorial,*
The Boston Herald.

Getting A Kick Out Of Life

William L. Stidger

Leading a Lost Child Home

One day on a busy city street a man saw
a small child crying. He was lost and be-
wildered with terror. The man walked up
to the child and said, "What's the matter
sonny; are you lost?"

"Yes, I'se lost and afwaid."

"Where do you live?"

"I lives at 532 Ballytore Road," said the
child between sobs.

"Oh, that's easy. You're only two blocks
from your home. You go down Main Street
just one block, turn left, then right and you're
at home. Now stop crying and run along,
sonny."

At that the man left the child and boarded
his bus. The little boy started off down the
street as he was directed, but it was only a
few minutes and he was bewildered again,
he lost his way at the next turn, and was just
as frightened as he was when he met the
man who had directed him home. Once
again he stood on the street sobbing.

Along came a woman and asked about the
same question as the man, only a bit more
tenderly and sympathetically. Once again the
child said, "I'se lost but lives at 532 Bally-
tore Road and a man told me how to get
there but I got lost again."

The woman smiled and said, "Why you
darling boy; that's only two blocks from here.
Come along, I'll take you home myself." So
she took the lost child gently by the hand,
wiped away his tears and led him up to his
own doorway.

When the child caught sight of his own
front yard, his dog playing, the lights in
the windows of his familiar home, his moth-
er moving through the front room, he yelled
with delight, "I ain't lost anymore lady. You
can go now and thank-you for bringing me
home. And don't get lost yourself, lady."

This is a beautiful story and nothing needs
to be added by the way of suggesting that
the lady who took that child by the hand
and led him home got a lot more out of
life and a great kick out of the experience.

Increases Giving 233 Per Cent

Dr. Karl P. Meister, executive secretary of
the Board of Hospitals and Homes of The
Methodist Church, while filling the roll of
guest pastor recently at First Methodist
Church, Shawano, Wisc., was enthused to
find that this church, whose minister is the
Rev. Warren N. Ware, has completed all its
work for the conference year in finances in
the process of which there was established a
record of an increase in World Service giving
of 233 per cent above last year. "It was done
because we needed to do it," says Mr. Ware.
"I preached on stewardship, on missions, and
made some suggestions from the pulpit as to
proportionate giving. We sent out a letter
and enclosed World Service envelopes. But
I never asked my people to do what I am
unwilling to do myself. All of us simply
moved up to a line where many of the breth-
ren are already pulling."

Summer Program At Haverhill

Grace Methodist Church, Haverhill, Mass.,
co-operating with churches of other denom-
inations within the city, will sponsor a series
of union summer services which will bring
some well-known preachers to the city. The
services will be held in co-operating churches
from July 3rd through Labor Day Sunday,
Sept. 4th. Services will begin at 10:00 a.m.
Following is the summer schedule:

July 3 — Mrs. Annalee Stewart, First Uni-
versalist Church.

July 10 — The Rev. Dan West, First Uni-
versalist Church.

July 17 — Dr. John Haynes Holmes, First
Universalist Church.

July 24 — The Rev. Kenneth L. Patton,
First Congregational Church.

July 31 — Dr. Albert Buckner Coe, First
Congregational Church.

August 7 — Dr. Fred S. Buschmeyer, First
Congregational Church.

August 14 — The Rev. Howard B. Bozarth,
Grace Methodist Church.

August 21 — Dr. Henry Hitt Crane, Grace
Methodist Church.

August 28 — Bishop G. Bromley Oxnam,
Grace Methodist Church.

September 4 — Dr. Roy L. Minick, First
Presbyterian Church.

Sunday School Parade

BROOKLYN, N.Y. (RNS) — Ninety thou-
sand youngsters representing 300 Protestant
Sunday schools took part in the 120th an-
nual parade of the Brooklyn Borough Sun-
day School Union.

The observance was in 27 divisions, each
a parade in itself. In Queens County, 40,000
children marched and in both counties all
youngsters had school holidays.

Seven of the divisional parades were wit-
nessed by such official guests as Mayor Wil-
liam O'Dwyer of New York; Dr. Ralph
Bunche, United Nations mediator; Harold E.
Stassen, president of the University of Penn-
sylvania; Lieut.-Gov. Joe R. Hanley of New
York; and Dr. William Jansen, New York
City superintendent of schools.

Floats representing Biblical themes were in
evidence in each of the parades, as were
floats stressing the central theme of the ob-
servance: "Christ, the Author of our Faith."

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ACT NOW !

PHOTO shows typical D P family arriving in this country from camps in Europe

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MUST
HELP MORE

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CHURCH WORLD SERVICE
U.S.A.

THIS CHURCH IS COOPERATING
IN SECURING DP SPONSORSHIP

JUNE 1949

DP MONTH